NEW OUTLOOK

MARCH, 1961 - 35c

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Digest

of ideas and ideals

The "New Outlook" is published monthly, except July and August, by the New Century Foundation

A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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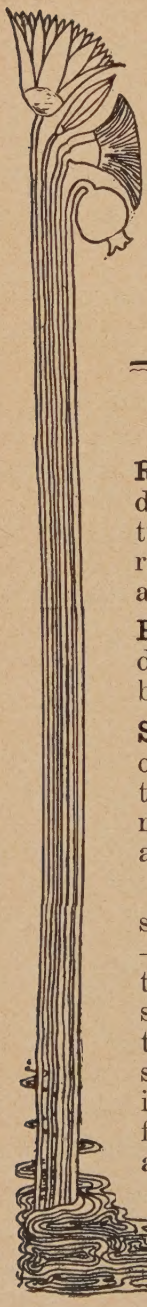


NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

March, 1961

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fullfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —

There is but one Eternal Truth, one uinversal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

Conference On World Tensions

HEADED BY six Nobel Peace Laureates, an outstanding international group of leaders in education, public affairs, civic life and business, met for three days at International House on the campus of The University of Chicago to examine means of moving toward an era of dynamic peace. The Conference on World Tensions, sponsored jointly by The University of Chicago and World Brotherhood, Inc., now known as the Council on World Tensions, was characterized by a Toronto journalist as "one of the most impressive aggregations of brain-power ever assembled to take a hard look at this high-tension world."

This carefully planned meeting took place May 11, through 13, 1960, immediately before the ill-fated summit conference in Paris. The subsequent summit failure dramatically underlined the need for this type of unoffcial, non-governmental forum which draws upon the vast intellectual resources of the world's best minds and channels the ideas formulated at such meetings to the people. In this way an informed and vocal public opinion, which in a free society, influences official policy and action, is formed.

The Conference on World Tensions analyzed and made recommendations for dealing with international tensions resulting (a) from the economic relations of countries in various stages of development; (b) from barriers to communications; and (c) from the inadequacy of international legal structures and procedures for settling disputes and conflicts. Seminars established to discuss the three areas of tension and to assist in furmulating recommendations were as follows:

1. ECONOMIC DEVELOPMENT

Chairman: The Hon. Paul G. Hoffman

Rapporteur: Dr. Harland Cleveland

2. LEGAL BASIS OF INTERNATIONAL ORDER

Chairman: The Hon. Ernest A. Gross

Rapporteur: Mr. Louis Henkin

3. COMMUNICATIONS

Chairman: Mr. Barry Bingham

Rapporteur: Mr. Harry S. Ashmore

In addition to The University of Chicago faculty, the conferees included professors from many leading American and Canadian universities. Representatives from business, industry, the professions and public affairs met with the academicians in separate seminar sessions in each area and came together in plenary and summary sessions. Luncheon, dinner and open meetings were addressed by prominent speakers, including the Nobel Peace Laureates, Adlai E. Stevenson, Carlos P. Romulo, Paul G. Hoffman, Arthur H. Compton, W. Arthur Lewis, Albert De Smaele, Frank Porter Graham and Farrington Daniels.

Among the public opinion-forming organizations which sent representatives to the Conference were the League of Women Voters, Rotary International, the General Federation of Women's Clubs, the National Educational Association, the American Association for the United Nations, the United Automobile Workers of America, the Junior Chamber International and Kiwanis International. The *interim* summary report of the Chicago findings has been widely distributed to civic, religious and professional organizations.

* * *

The Council on World Tensions, Inc. is greatly honored to announce the election of the Honorable Lester B. Pearson, Leader of the Liberal Party in the Canadian Parliament, as International Executive Chairman.

Mr. Pearson, former Foreign Minister of Canada, President of the United Nations General Assembly 1952-1953 and Nobel Peace Laureate 1957, will head a five-year program on world tensions. This program will include studies of tensions by

universities in different parts of the world, similar to the University of Chicago studies and conference. Leaders from university circles will be brought together with outstanding men and women of experience in industry, the professions, public and international affairs. Projects in Europe and Southeast Asia now being planned will be followed by similar events in Africa, Latin America, the Middle East, Canada and the United States West Coast.

"Council on World Tensions, Inc." is the title now adopted by the North American unit of World Brotherhood, the international organization of which Mr. Pearson will also be International Executive Chairman.

Introductory Remarks

Paul G. Hoffman
Managing Director of the
United National Special Fund

NEVER IN THE HISTORY of mankind has the world been so filled with tensions as it is today, tensions between rich and poor nations, between light and dark skinned people, and tensions between the non-Communists and the Communist nations. We recognize that in these tensions lies a force that can, if uncontrolled, move the world toward utter disaster or, on the other hand, if channelled constructively, speed progress toward a better world than we have ever had before and perhaps a better world than we have dared dream of.

It is our hope that this Conference will make a significant contribution toward a constructive channelling of the tensions with which we are faced. If it does it will help start what Mr. Charles Percy, Vice-Chairman of this Conference, has called "a chain reaction toward peace." We know, of course, that the central responsibility for progress toward peace rests with governments but there is much that private citizens should, can and must do.

The organizers of the conference have gone about their task in

a thoroughly hardheaded manner. The output of reports and recommendations of any conference depends for its quality upon the knowledge and wisdom of the conferees and the skill of the General Chairman, the Honorable Lester B. Pearson, we have an ideal Field Marshal.

Among the conferees there are a large number of academicians. May I as a non-intellectual pay tribute to them. For many years, as Chairman of the Committee for Economic Development, it was my privilege to observe intellectuals in action. As a result I know how much in the way of creative ideas they have to contribute to the solution of any problem. In fact, if enough intellectuals would apply themselves as assiduously to the problem of channelling tensions as their brother scientists are applying themselves to making bigger and better bombs, the bombs would never be used.

Never was any conference held at a more propitious time. If out of our deliberations come even one or two suggestions that will prove helpful, we will have been amply repaid for our time and effort.

Finally, recipient nations accept from a multinational agency conditions which they would regard as onerous coming from a single nation.

The very variety of agencies requires much more coordination of private, national and international efforts to assist each emergent country. This can best be accomplished in each country by the development of an over-all country program to which all types of assistance must be related. The chief of the United Nations economic representative of each country is uniquely placed to work with the recipient country in developing such a program.

Additional resources. Economic development involves social, political, economic and psychological factors about which there is much yet to learn. There is need for a substantial expansion in basic research in all these disciplines.

From *The Journal of World Brotherhood*

Every Hour - On The Hour

E. Norman Pearson

DESPERATE NEEDS call for heroic actions. And surely the needs of the world today can be called nothing less than desperate. Measured by all human standards, we stand on the brink of world destruction. One faulty judgment, one wrong move, one flip of a switch and diabolical machinery, poised even now ready for action, would be set in motion producing a holocaust of destruction that, in the space of minutes, would blast back the calendar of progress into the darkness of prehistoric times.

Yet, knowing all this, the great nations of the world are lined up in opposing camps and continue their frenzied production of instruments of incredible power, even though they realize that an attack by either side, premeditated or accidental, would bring instant and overwhelming retaliation. In such a conflict there would be neither victor nor vanquished. Each side would perish from the earth, its cities destroyed, its lands rendered unfit for human habitation and the few people who might escape would probably be driven insane by the fantastic proportions of the disaster they had witnessed.

Facing this situation surely every one should search deeply within himself to discover if he is doing his part, to the limit of his ability, to avert the tragic fate that may come upon mankind if present trends in world affairs are allowed to continue. Then, what contribution can we make toward diverting men's thoughts into higher and more constructive channels? I would like to suggest that we have a power at our command that could increase enormously the effectiveness of our contribution.

Everyone is familiar with the words that form the title to this article: "Every hour, on the hour." Every hour of the day, on the

hour, the major radio networks of the country broadcast current news; and news today is news of the entire world. We are no longer isolated from the rest of mankind. The man in the street now is as well informed about the happenings in far-off countries as he is about events occuring at home. Radio has played a very large part in this significant change.

So I wish to suggest that this hourly broadcast presents us with a golden opportunity, that of utilizing the same time to "broadcast" mentally the thought of human brotherhood, that *All Life is One*. While many minds are being stimulated to think of other lands and other people, via the medium of the ether, why should we not add to these thoughts that *All Life is One*, using the higher energy level of the mental world?

This would require no new organization, no pledges, no sense of compulsion, no condemnation for failure, no commendation for success. Action would come only from a sincere recognition of the world's great need and an intuitive recognition of the power of positive thinking. Each one would contribute according to the depth of his conviction and his circumstances. Perhaps some could contribute frequently, others not more than once a day. But whether once or many times each seemingly minor effort would produce results, and added to the efforts of many others, great results. Some might have opportunities to withdraw into the silence and reach the abstract levels of the mental world, others might only have time to send hastily one thought upon its way, *All Life is One*.

If this plan should take root, grow in intensity and expand to the fulness of its possible development—and why should it not—think of the volume of potential power that would have been, and would continue to be, converted into dynamic action. Think, too, of the effects that this could have upon the nation, even upon the world, the ordinary citizen and those placed in high positions of leadership and responsibility alike. For thought is one of the strongest forces of which we have any knowledge, and thought, with love as its dominating principle as this would be, might produce far greater effects than we could even dream of in our most optimistic moments.

Historians tell us that Nero fiddled while Rome burned. Civilization is in the midst of a conflagration that well might erase all traces of its existence. Yet there are millions of people today who are going about their daily tasks with little or no thought of making any effort to help extinguish the fire that could consume us all. Let it not be said in years to come that in these critical times, knowing of the great power of thought, we did not make every possible effort to place all the power available to strengthen the forces of peace and progress.

So, remember: *Every hour—on the Hour*, as often as you can take a moment for a concerted effort to hasten the realization that *All Life is One.*

THE MATERIALIST'S 23rd PSALM

(If you will read it in the right spirit; No sacrilege intended.)

Science is my shepherd; I shall not want.
He maketh me to lie down on foam rubber mattresses; he leadeth me beside the four lane highways.

He rejuvenateth my thyroid gland: he leadeth me in the paths of psychoanalysis for peace of mind's sake.

Yea, though I walk through the valley of the shadow of the iron curtain, I shall fear no communists, for thou art with me; thy radar screen and thy hydrogen bomb they comfort me.

Thou preparest a banquet before me in the presence of the world's billion hungry people; thou anointest my head with home permanents; my alcoholic glass foameth over.

Surely prosperity and pleasure shall follow me all the days of my life, and I shall dwell in Shangri-La forever.

—Edward K. Ziegler
Rabbi, Temple Sinai, New Orleans

Either - Or

This article is from an address before the American Association for the Advancement of Science recently. Sir Charles Percy Snow is a distinguished British scientist better known to readers of his novels as C. P. Snow.

Sir Charles P. Snow

THE DISCOVERY of atomic fission broke up the world of international physics. "This has killed a beautiful subject," said Mark Oliphant, the father-figure of Australian physics, in 1945, after the bombs had dropped. In intellectual terms, he has not turned out right. In spiritual and moral terms, I sometimes think he has.

A good deal of the international community of science remains in other fields—in great areas of biology, for example. Many biologists are feeling the same liberation, the same joy at taking part in a magnanimous enterprise, as physicists felt in the Twenties. More than likely, the moral and intellectual leadership of science will pass to biologists, and it is among them we shall find the Rutherfords, Bohrs, and Francks of the next generation.

Physicists have had a bitter task. With the discovery of fission, and with some technical breakthroughs in electronics, physicists became, almost overnight, the most important military resource a nation-state could call on. A large number of physicists became soldiers not in uniform. So they have remained, in the advanced societies, ever since.

It is very difficult to see what else they could have done. All this began in the Hitler war. Most scientists thought then that Nazism was as near absolute evil as a human society can manage. I myself thought so. I still think so, without qualification. That being so, Nazism had to be fought, and since the Nazis might make fission bombs—which we thought possible until 1944, and which was a

continual nightmare if one was remotely in the know—well then, we had to make them too. Unless one was an unlimited pacifist, there was nothing else to do. And unlimited pacifism is a position which most of us cannot sustain.

Therefore I respect, and to a large extent share, the moral attitudes of those scientists who devoted themselves to making the bomb. But when you get on to any kind of moral escalator, the trouble is to know whether you are ever going to be able to get off. When scientists became soldiers they gave up something, so imperceptibly that they didn't realize it, of the full scientific life. Not intellectually. I see no evidence that scientific work on weapons of maximum destruction has been in any intellectual respect different from other scientific work. But there is a moral difference.

It may be—scientists who are better men than I am often take this attitude, and I have tried to represent it faithfully in one of my books—that this is a moral price which, in certain circumstances, has to be paid. Nevertheless, it is no good pretending that there is not a moral price. Soldiers have to obey. That is the foundation of their morality. It is not the foundation of the scientific morality. Scientists have to question and if necessary to rebel.

I don't want to be misunderstood. I am no anarchist. I am not suggesting that loyalty is not a prime virtue. I am not saying that all rebellion is good. But I am saying that loyalty can easily turn into conformity, and that conformity can often be a cloak for the timid and self-seeking. So can obedience, carried to the limit.

When you think of the long and gloomy history of man, you will find far more, and far more hideous, crimes have been committed in the name of obedience than have ever been committed in the name of rebellion. If you doubt that, read William Shirer's *Rise and Fall of the Third Reich*. The German officer corps were brought up in the most rigorous code of obedience. To themselves, no more honorable and God-fearing body of men could conceivably exist. Yet in the name of obedience they were party to, and assisted in, the most wicked large-scale actions in the history of the world.

Scientists must not go that way. Yet the duty to question is not much of a support when you are living in the middle of an organized society. I speak with feeling here. I was an official for twenty years. I went into official life at the beginning of the war, for the reasons my scientific friends began to make weapons. I stayed in that life until a year ago, for the same reason that made my scientific friends turn into civilian soldiers. The official life in England is not quite so disciplined as a soldier's, but it is very nearly so.

I think I know the virtues, which are very great, of the men who live that disciplined life. I also know what for me was the moral trap. I, too, had got onto an escalator. I can put the result in a sentence: I was coming to hide behind the institution, I was losing the power to say "no."

Only a very bold man, when he is a member of an organized society, can keep the power to say "No." I tell you that, not being a very bold man, or one who finds it congenial to stand alone, away from his colleagues. We can't expect many scientists to do it.

Is there any tougher ground for them to stand on? I suggest to you that there is. I believe that there is a spring of moral action in the scientific activity which is at least as strong as the search for truth. The name of this spring is knowledge. Scientists know certain things in a fashion more immediate and more certain than those who don't comprehend what science is. Unless we are abnormally weak or abnormally wicked men, this knowledge is bound to shape our actions. Most of us are timid; but, to an extent, knowledge gives us guts. Perhaps it can give us guts strong enough for the jobs in hand.

I had better take the most obvious example. All physical scientists know that it is relatively easy to make plutonium. We know this, not as a journalistic fact at second-hand, but as a fact in our own experience. We can work out the number of scientific and engineering personnel it needs for a nation-state to equip itself with fission and fusion bombs. We know that for a dozen or more states, it will only take perhaps six years, perhaps fewer. Even the best-informed of us always exaggerates these periods.

This we know, with the certainty of—what shall I call it?—engineering truth. We also know most of us are familiar with statistics and the nature of odds. We know, with the certainty of statistical truth, that if enough of these weapons are made—by enough different states—some of them are going to blow up. Through accident, or folly, or madness—but the motives don't matter. What does matter is the nature of the statistical fact.

All this we know. We know it in a more direct sense than any politician because it comes from our direct experience. It is part of our minds. Are we going to let it happen?

All this we know. It throws upon scientists a direct and personal responsibility. It is not enough to say that scientists have a responsibility as citizens. They have a much greater one that that, and one different in kind. For scientists have a moral imperative to say what they know. It is going to make them unpopular in their own nation-states. It may do worse than make them unpopular. That doesn't matter. Or at least, it does matter to you and me, but it must not count in the face of the risks.

For we genuinely know the risks. We are faced with an "either-or,"and we haven't much time. Either we accept a restriction of nuclear armaments. This is going to begin as just a token, with an agreement on stopping of nuclear tests. The United States is not going to get the 99.9 per cent "security" that it has been asking for. It is unobtainable, though there are other bargains that the United States could probably secure. I am not going to conceal from you that this course involves certain risks. They are quite obvious, and no honest man is going to blink them.

That is the "either." The "or" is not a risk but a certainty. It is this. There is no agreement on tests. The nuclear arms race between the U.S.A. and the U.S.S.R. not only continues, but accelerates. Other countries join in. Within, at the most, six years, China and several other states will have a stock of nuclear bombs. Within, at the most, ten years, some of these bombs are going off.

I am saying this as responsibly as I can. That is the certainty. On the one side, therefore, we have a finite risk. On the other side we have a certainty of disaster. Between a risk and a certainty, a sane man does not hesitate.

It is the plain duty of scientists to explain this "either-or". It is a duty which seems to me to come from the moral nature of scientific activity itself.

The same duty, though in a much more pleasant form, arises about the benevolent powers of science. For scientists know, and again with the certainty of scientific knowledge, that we possess every scientific fact we need to transform the physical life of half the world—and transform it within the span of people now living. I mean, we have all the resources to help half the world live as long as we do, and eat enough. All that is missing is the will. We know that. Just as we know that you in this country, and to a slightly less extent we in ours, have been almost unimaginably lucky. (We are sitting like people in a smart and cozy restaurant, and we are eating comfortably, looking out of the window into the streets. Down on the pavement are people who are looking up at us: people who by chance have different colored skins from ours, and are rather hungry. Do you wonder that they don't like us all that much? Do you wonder that we sometimes feel ashamed of ourselves, as we look out through that plateglass?)

Well, it is within our power to get started on that problem. We are morally impelled to. We all know that, if the human species does solve that one, there will be consequences which are themselves problems. For instance, the population of the world will become embarrasingly large. But that is another challenge. There are going to be challenges to our intelligence and to our moral nature as long as man remains man. After all, a challenge is not, as the word is coming to be used, an excuse for slinking off and doing nothing. A challenge is something to be picked up.

((((Editorial Echoes)))))

WORLD GEOPHYSICAL CALENDAR

During the International Geophysical year in 1957-58, scientists all over the world collaborated in gathering information about the earth, by carrying out experiments and making observations thousands of miles apart, the results of which were afterward compared and evaluated.

So fruitful has this co-operation proved that an International Geophysical Calendar has now been drawn up in which certain days and periods during each year are designated for the carrying out of geophysical experiments and observations. Three consecutive days in the middle of each month are set aside for the study of solar phenomena and meteor showers as well as activities related particularly to atmospheric geophysics, including research on aspects of cosmic rays, meteorology, airglow, the ionosphere, geomagnetism, etc.

In addition, ten-day periods known as Regular World Intervals are selected in each quarter year at the times of the equinox and solstice during which data is gathered on phenomena such as ionospheric drift and high atmosphere wind measurement. A further ten-day period in each quarter is devoted to observation of meteorlogical phenomena which often occur about a month after the equinoxes and solstices, and also for meteorological rocket experiments and balloon-sounding programs.

Two dates of special importance to scientists which figure in the 1961 Calendar was the total solar eclipse on February 15 and the annular solar eclipse which will occur on August 11. Special programs are being planned in regions where this phenomena can best be observed to study eclipse effects on the earth's atmosphere.

Obviously only those dates which can be planned long in advance or reliably predicted, as in the case of the eclipses and meteor showers, are shown in the Calendar. For more unexpected phenomena, such as magnetic, auroral and ionospheric disturbance, where world-wide observations are also of great value, warnings are given by telegram or radio broadcast from regional warning centers in Japan, the U.S.S.R., Federal Germany, the Netherlands, France and the United States. Messages are also given out daily by the world Meteorological Organization's telecommunications network.

—UNESCO

* * *

Our American problem of race relations is actually a national aspect of the world-wide problem of race relations, and this, it seems clear enough, is not only in itself a major source of world tension but in one way or another is involved in most other sources of international tension.

—Ralph J. Bunche

* * *

Of course, the abolition of this immense machinery of devastation and instantaneous surprise attack would mean a major revolution in the conduct of international affairs. But who doubts . . . that a major revolution is required? Who doubts that modern arms have destroyed all hope of national defense? . . . At the great cross-roads of history, the choice is often clear and simple, however fateful it may be.

—Philip Noel-Baker

* * *

World authority there must be, if we are to survive. And survival must come first. No spiritual or material benefit will be of much avail if we are all dead. But what price must we pay for survival? Must we sacrifice the good life in order to have life at all?

—Sir Norman Angell

* * *

The fundamental cause of world tensions is the impact of modern science on human society. In the last fifty years science has advanced more than in the the previous two thousand years. Science still advances and the tensions will increase until the new forces have been harnessed to serve mankind.

—Lord John Boyd-Orr

* * *

There is now no escape from the conclusion that, if we include nuclear weapons in our armory, and war is retained as a method, however ultimate, of settling disputes between nations, then nuclear weapons will, at some stage, be used. . . . To avoid this, surely we have no choice but to rule out war itself as a tolerable solution for any international problem.

—Lester B. Pearson

* * *

The Nobel Peace Prize is a moral credit at the service of all humanity, East and West, left and right. . . . For my part, with Gandhi, Albert Schweitzer and so many others, I believe in the unity of the human family, which is composed only of sons of God. It is this entire family, I wish to serve.

—Father Dominique Pire

A LEADER

A leader is best when people barely know he exists.
Not so good when people obey and acclaim him.
Worst when they despise him: 'Fail to honor people, they fail to honor you.'
But of a good leader, who talks little, when his work is done, his aim fulfilled, they will all say: 'We did this ourselves.'

—Laotze

Man And The World Today

Wm. J. Ross

TODAY WE LIVE in a world in crisis. Modern technology has progressed to the point where man has within his own hands the means of almost complete self-destruction. Under such conditions the problem of survival itself becomes all-important and people everywhere are trying to discover ways by which the world tensions may be reduced and man himself find a way of life that is more meaningful and satisfying.

Among the many voices that have been raised to point the way to a new individual and social life, the theosophical system has long reiterated the concept of the reality of the spiritual and non-material verities amid the materialistic philosophies and ideas of the day, but perhaps the time has come when we must look more clearly at these concepts and see whether they are indeed realistic, whether in the light of modern knowledge and technological improvement we can define the kind of future society and the type of individual life which are realistically possible in the modern world and consciously choose a way which will lead towards them.

It is at least possible to define some of the problems facing man and the world. Man is concerned with three worlds; a biological world, a cultural world, and a spiritual, creative and self-directed world. It is in each of these three worlds that the problems of man individually or collectively arise.

Let us consider them for a moment. First, the biological world, of man's physical nature, his heritage from the animal kingdom. The problems this world creates are obvious to all. The difficulties caused by sex, by drink, by drugs; the problems of delinquency, especially the ever recurring problem of juvenile delinquency, all have their roots in this world.

In the social fabric of modern civilization these problems are intensified. With the advances in medical and chemical science the life span of the individual has been considerably lengthened. Improvement in sanitation and living conditions have also added to the life span, so that it seems certain that the population is increasing at an ever accelerating rate. This creates real problems especially among the over-crowded areas of the East where already millions of people are living on the verge of starvation. Thus the biological urge to maintain and reproduce the species is intensifying the struggle for food, so that the have-nots in the over crowded areas cast envious eyes on less crowded areas and want to move into them. This will obviously be resisted on national and ethic grounds, even to the point of war.

Then let us consider the cultural problem. This is perhaps the most recognized and most acute problem today. More and more we are coming to realize that we are "conditioned." Our cultural background to a large extent determines what we are. The various mass means of communication, radio, television and so on, are all trying to condition us to think and act along certain predetermined lines.

Our present culture is what Sorokin has called "sensate," that is, it is a culture based on the idea that all real values are established by what we can see, hear, taste, touch or smell. This is a world in which the culture is material, empirical and positive and where the spiritual, the metaphysical, the mystical are viewed with suspicion. Under such a culture, science has made possible tremendous technological improvements; the life span has been lengthened and we have unleashed the powers of nuclear energy.

But even more noticeable from the point of view of our culture is the development of the means for increasing the comfort and pleasures of man. It sometimes appears that the most striking thing about our American culture is the development of housekeeping appliances, plumbing and means for entertainment. Cooking, laundry, dishwashing, cleaning appliances, luxurious bathrooms and kitchens all things which add to the comfort of mankind, and television and hi-fi sets

which add to his entertainment, fill the pages of our popular magazines, and life without them is considered intolerable. Although lip service is given to spiritual values, the values which are coveted and stressed are wealth, health, comfort, pleasure, power and fame.

What are the results of such a sensate culture? We find ourselves in a world in which two great international power systems are locked in struggle, which may well lead to World War III. The sole deterrent to such a war being the fear of the almost unimaginable destruction that would take place. Is there to be an end to this struggle? Can these powers find a way in which they can peacefully co-exist?

And turning from the international to the national scene what do we find? We find ourselves in the grip of political governmental and economic systems over which we seem to have little or no control. We have created Frankenstein monsters which are self-perpetuating. We may be a democracy but we have created so many agencies and systems to make our democracy work that we can no longer control them. The system is too far removed from the controlling power. We see the multiplication of agencies, the duplication of effort, the triumph of local or special group benefits at the expense of the national welfare and yet remain almost powerless to act. And throughout it all we are lulled into acquiescence by the comforts with which this culture has surrounded us.

What then is the way out? Are there any answers to these problems?

It would appear that the answers lie in the individual. The enactment of more laws offer no relief but merely further enthrallment to agencies and systems, but a change in the individual would bring about a change in the whole culture. This is what religion has been saying throughout the ages and what Theosophy has been re-emphasizing in the modern world. The real struggle is not that between international power systems but the struggle in the heart and mind of man.

There are hopeful signs that this recognition is taking place. Amid all the ills and complexities of modern civilization more and

more voices are being raised to proclaim the need for morality, for a greater knowledge of man and of nature, and for freedom.

A return to morality is perhaps the greatest need today. This can only be brought about by love. Christianity has proclaimed this throughout its history but in the sensate culture of the modern world it has been considered impractical and sentimental, yet when the religious ideal dominated the culture of the Christian world the glories of the Gothic cathedral were produced whereas in the materialistic world which followed, the crowning achievement seems to be the atomic bomb.

Science has achieved an almost dominant role in our civilization, yet its findings have so often been used to develop the means of carrying on aggressive or defensive war. However, it must be recognized that the true purpose of science is knowledge. Curiosity about everything is the characteristic of science. Curiosity about man, about nature, about all the phenomena that surround us. This curiosity leads to knowledge and when that knowledge is used in a society motivated by a true morality inestimable benefits for all mankind will result.

Then there is the need for freedom. The idea of freedom has always been one of the major ideals of the American people. Yet today conformity is regarded as a virtue. To be a non-conformist, to be different from the group is to be regarded as a threat to the established routine, a disturber of the present comfortable situation. Yet how can one be creative without freedom? How can we find ourselves if we accept the conditioning of the group. If we are to discover ourselves as self-directed creative people we must find freedom.

How is this to be brought about? How are morality, scientific curiosity and freedom to become the guiding factors in our civilization? The answer, I believe, lies in education, not the type of education which tries to condition the pupil to fit into an accepted economic and social system, but the type of education which enables the individual to discover himself as a whole human being. This

puts the problem squarely up to the teacher. He can no longer be the representative of the present social order trying to interpret and impose that order on his pupils; he must be the representative of the pupil trying to draw out of him those qualities, those attitudes which will allow him to become aware of himself.

In his book *Human Potentialities* Gardner Murphy has said that good teachers must be "on the watch for the reaching out, the sense of exploration, the insatiable curiosity, the urge for new experience, the delight in manipulationg and mastery of new media." These, I believe, are the qualities which must be recognized, nurtured and developed, if we are to find the way out of our present dilemma.

Are there any hopeful signs that these things are being realized today? There are, I believe, two. First, today, we appear less afraid of looking at ourselves both individually and nationally. To look at ourselves, to be aware of what is, is surely the first step in bringing about a change. Second, the growth of scientific curiosity is leading many to discover that this is a satisfier that leads to ever new delights. This, in turn, leads to the knowledge that fulfillment can never be final or permanent.

One of the difficulties of our religious systems is that our goals have been too final, too permanent. Under the influuence of our sensate culture we have tended to proclaim fixed and static goals. We have projected into the future idealized concepts of what we see as best and most desirable in our present world, and have set up these as the final goals of our human endeavor. Science is now teaching us what the Ancient Wisdom has always stated that in the dynamic flow of human life there can be no final goal. In a creative world we cannot know what the future will be, but if we foster "the sense of exploration, the insatiable curiosity," then we may constantly find satisfactions, fulfillments which will always lead to new satisfactions and new fulfillments.

What we are saying is that there are signs that our culture is beginning to change from a materialistic, sensate culture to one which recognizes the mystical and integrating forces present in our lives. The biological and cultural problems will disappear as the spiritual, creative, self-directed nature of man determines his life and action. Knowledge guided by ethics will enable man to know himself and discover the real meaning of freedom. With this change in the individual, the social structure will change also and man having found peace within himself may find it possible to bring peace to the world also.

MEN NATURALLY DISAGREE on most subjects, and we cannot hope to force others to accept as facts the things that appear so to us. But what we can do is, to show more mutual tolerance and abstain from dogmatism and bigotry as there is too much of it already outside of our own unpopular and equally tabooed systems. One undeniable fact exists on earth; a sad, a tacitly and universally recognized yet as universally ignored "Fact," namely—that man is man's worst enemy. Born helpless, ignorant, and doomed to a life-long struggle through that ignorance, surrounded by intellectual darkness which no amount of scientific or spiritual research can entirely dispel, instead of helping each other in that life-struggle, one half of humanity is ever striving to create obstacles, over which the other half may trip, stumble and even break its neck, if possible. Were we wise, instead of boasting of our partial knowledge, we ought to unite and act on the principle common to the Books of Wisdom of all nations; on the sublime precept taught by all sages; by Manu, Confucius and Buddha alike, and finally copied into the Christian Gospels: "as ye would that men do unto you, do ye also to them."

—H. P. Blavatsky

Attack On Worldwide Scientific Problems

Daniel Behrman

SCIENTIFIC PROBLEMS of an urgent and worldwide nature—such as the utilization of new reserves to supplement our waning natural resources, the rational exploring and exploiting of our oceans about which we know less than we do about the moon, and the harnessing of science and technology to industrialize the world's "new wave" of developing countries—are reflected in an international plan for action which has just been approved in Paris.

The plan is the programme of the United Nations Educational, Scientific and Cultural Organization in the natural sciences both for the next two years and for the coming decade.

Unesco's total budget for science will amount to more that $10,000,000 for the next two years, including projects to be financed under the United Nations Special Fund and the United Nations technical assistance program. It will be used in a streamlined program which has been carefully oriented to put this relatively limited sum to work in those fields where it can be expected to go the furthest.

Among the major steps taken at the General Conference were the approval of the creation of an International Governmental Oceanigraphic Commission to be located at Unesco House in Paris (along with an active oceanography program), the setting up of a division of studies and research in natural resources, and the establishment of another new division to deal with university science teaching.

Perhaps the most dramatic aspect of Unesco's work in the natural sciences will be its collaboration in the International Indian Ocean expedition, planned by the Special Committee on Oceanographic

Research. This expedition will see twenty oceanographic vessels from fourteen nations at work in what ls both the world's least-known ocean and perhaps its most important one in terms of the needs of the hundreds of millions of people who live on its shores. Through its collaboration in this expedition and through its own program, Unesco hopes to be able to help train oceanographers needed for this task.

On land, Unesco's program in the development of natural resources will see the continuation of its work in such fields as the humid tropics and scientific research for the benefit of arid lands.

Movements of the earth's crust will also be the subject of study. Earthquakes have struck harshly in recent years in the Middle East, North Africa and South America. While no one has yet been able to "predict" earthquakes, a great deal can be done to reduce their toll through proper methods of construction and the mapping of the areas where they are likely to occur. Under the program which has just been approved, Unesco will send missions during the next two years to seismic belts in the Andes and the Mediterranean area.

The earth's crust is also the subject of a plan to bring together data on all of the many methods now being used in prospection for natural resources. At the same time, steps will be taken for a long-term study of that most precious of all resources, the soil itself.

Another important aspect of Unesco's science program concerns the role of science and technology in the industrialization of developing countries. Delegates have already given Unesco the green light to go ahead on the preparation of an international conference to be organized on this subject during 1963 and 1964. This conference, as is now foreseen, will attempt to propose solutions to the problem of how to transfuse the achievements of industrialization from the technically developed nations to what are at present agricultural countries without causing too abrupt a change.

However, long before this conference is held, scientific aid is to be offered to new countries of tropical Africa mainly by helping them to lay the foundation of organization, documentation, and teaching required by any national science program.

Finally, approval has been given in Paris to the continuation of Unesco's patient efforts in the co-ordination of scientific activities. Over the years Unesco has given its assistance to such unglamorous but necessary activities as the translating and abstracting of scientific papers or the setting up of new scientific organizations, always with the goal of keeping open international channels of science.

With this same goal in view, Unesco supports a number of non-governmental organizations grouped mainly in the International Council of Scientific Unions which was instrumental in the organzation of the International Geophysical Year. In all, it works with more than 85 international unions and federations, with a total membership of 800,000.

All these aspects of Unesco's science program for the next two years are in line with objectives set out in a "master plan," also adopted at the General Conference, which has listed priorities for the next ten years. This plan was drawn up following a survey on the main trends in scientific research recently carried out following a resolution of the United Nations General Assembly.

TO SAY that youth is happier than maturity is like saying that the view from the bottom of the tower is better than from the top. As we ascend, the horizon is pushed father away. Finally, as we reach the summit, it is as if we had the world at our feet.

—William Lyon Phelps

Quotes Of The Day

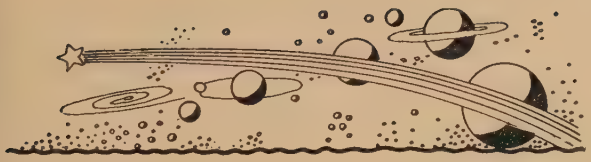
Charles de Gaulle: Faced with crisis, the man of character falls back on himself. He imposes his own stamp on action, takes responsibility for it, makes it his own. . . . Difficultty attracts the man of character because it is in embracing it that he realizes himself.

Arthur E. Morgan: How shall we judge a philosopher? Not by the impeccable sequence of his logic; not by his faultlessness in knowing the passwords of his cult; but rather, by his actual rebellion against the compulsion to universal optimism.

Carlo Levi: We have all met many great heroes, men who consciously lived and died for freedom. But the infinite mass of obscure men who daily accept reality with a smile, manifest a silent courage that makes life worthy of being lived.

Wilferd A. Peterson: Look at the funny side of your difficulties; impersonal contemplation is the secret of laughter and perspective. Most of all learn to laugh at yourself; meet each day with a sense of humor. Laughter is the best medicine for a long and happy life. He who laughs . . . lasts!

Herbert Hoover: The greatest and, in fact, the only impulse to social progress is the spark of altruism in the individual human being. At best, charity by government must be formal, statistical, and mechanistic. . . . The day when we decide that the government is our brother's keeper, that is the day the personal responsibility for our brother has been lost.



Quotes Of The Ages

H. P. Blavatsky: Nature gives up her innermost secrets and imparts true wisdom only to him who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality.

Mahabharata: Lay up the only treasure; do good deeds; practice sobriety and self-control; amass that wealth which thieves cannot abstract, nor tyrants seize, which follows thee at death, which never wastes away nor is corrupted. This is the sum of all true righteousness; treat others as thou wouldst thyself be treated. Do nothing to thy neighbor which hereafter thou wouldst not have thy neighbor do to thee.

Nikita Panin: The best way to uncolor the Negro is to give the white man a white heart.

Edmund Burke: People will not look forward to posterity who never look backward to their ancestors.

Henry George: That amid our highest civilization men faint and die with want is not due to the niggardliness of nature, but to the injustice of man.

John Ruskin: We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is done heartily—neither is to be done by halves, but with a will, and what is not worth this effort is not to be done at all.

The Place Of Peace

Annie Besant

THE RUSH, the turmoil, the hurry of modern life are in everybody's mouth as matter of complaint. "I have no time," is the commonest of excuses. Reviews serve for books; leading articles for political treatises; lectures for investigation. More and more the attention of men and women is fastened on the superficial things of life; small prizes of business success, petty crowns of social supremacy, momentary notoriety in the world of politics or of letters—for these things men and women toil, intrigue, and strive. Their work must show immediate results, else it is regarded as failure; the winning-post must always be in sight, to be passed by a swift brief effort with the roar of the applauding crowd hailing the winner. The solid reputation built up by years of strenuous work; the patient toil that labors for a lifetime in a field wherein the harvest can only ripen long after the sower has passed out of sight; the deliberate choice of a lofty ideal, too high to attract the average man, too great to be compassed in a lifetime—all these things are passed by within a shrug of good-natured contempt or a scowl of suspicion. the spirit of the age is summed up by the words of the caustic Chinese sage of yore: "He looks at an egg, and expects to hear it crow." Nature is too slow for us, and we forget that what we gain in speed we lose in depth.

But there are some in whose eyes this whirling dance of gnats in the sunlight is not the be-all and end-all of human life. Some in whose hearts a whisper sometimes sounds softly, saying that all the seeming clash and rush is but as the struggle of shadows thrown upon the screen; that social success, business triumph, public admiration are but trivial things at best, bubbles floating down a tossing streamlet, and unworthy the rivalries, the jealousies, the bitterness

their chase engenders. Has life no secret that does not lie on the surface? *no* problem that is not solved in the stating? *no* treasury that is not scattered on the highway?

An answer may be found without straying beyond the experience of every man and woman, and that answer hides within it a suggestion of the deeper truth that underlies it. After a week or a month of hurried town-life, of small excitements, of striving for the little triumphs of social life, of the eagerness of petty hopes, the pain of petty disappointments, of the friction arising from the jarring of our selfish selves with other selves equally selfish. After this, if we go far away from this hum and buzz of life into silent mountain solitudes where are sounding only the natural harmonies that seem to blend with rather than break the silence—the rushing of the waterfall swollen by last night's rain, the rustle of the leaves under the timid feet of the hare, the whisper of the stream to the water-hen as she slips out of the reeds, the murmur of the eddy where it laps against the pebbles on the bank, the hum of the insects as they brush through the tangle of the grasses, the suck of the fish as they hang in the pool beneath the shade.

There where the mind sinks into a calm, soothed by the touch of Nature far from man, what aspect have the follies, the exasperations, of the social whirl of work and play, seen through that atmosphere surcharged with peace? What does it matter if in some small strife we failed or we succeeded? What does it matter that we were slighted by one, praised by another? We regain perpective by our distance from the whirlpool, by our isolation from its tossing waters, and we see how small a part these outer things should play in the true life of man.

So distance in time as well as distance in space gives balanced judgment on the goods and ills of life. We look back, after ten years have slipped away, at the trials, the joys, the hopes, the disappointments of the time that then was, and we marvel why we spent so much of our life-energy on things so little worth. Even life's sharpest pains seem strangely unreal thus contemplated by a personality that

has greatly changed. Our whole life was bound up in the life of another, and all of worth that it held for us seemed to dwell in the one beloved. We thought that our life was laid waste, our heart broken, when that one trust was betrayed.

But as time went on the wound healed and new flowers sprang up along our pathway, till today we can look back without a quiver on an agony that then well-nigh shattered life. Or we broke with a friend for a bitter world; how foolish seem our anger and excitement, looking back over the ten years' gulf! Or we were madly delighted with a hardly-won success; how trivial it looks, and how exaggerated our triumph, when we see it now in due proportion in the picture of our life! Then it filled our sky, now it is but a point.

But our philosophic calm, as we contemplate the victories and defeats of our past across the interval of space or time, suffers an ignominious breach when we return to our daily life and find it not. All the old trivialities, in new dresses, engross us; old joys and sorrows, with new faces, seize us. "The tumultuous senses and organs hurry away by force the heart." And so once more we begin to wear out our lives by petty cares, petty disputes, petty longings, petty disappointments.

Must this be always so? Since we must live in the world and play our part in its drama of life, must we be at the mercy of all these passing objects? Or, though we must dwell among them in place and be surrounded with them in time, can we find the Place of Peace, as though we were far away? We can, and this is the truth that underlies the superficial answer we have already found.

Man is an Immortal Being, clad in a garb of flesh which is vivified and moved by desires and passions, and which he links to himself by a thread of his immortal nature. This thread is the mind, and this mind, unsubdued and inconstant, wanders out among the things of earth, is moved by the passions and desires, hopes and fears, longs to taste all cups of sense-delights, is dazzled and deafened by the radiance and the tumult of its surroundings.

Above this whirling mind, serene passionless witness, dwells the true Self, the Spiritual Ego of man. Below there may be storm, but above there is calm, and there is the Place of Peace. For that Self is eternal, and what to it are the things of time, save as they bring experience, the knowledge of good and evil? So often, dwelling in its house of clay, it has known birth and death, gains and losses, joys and griefs, pleasures and pains, that it sees them all pass by as a moving phantasmagoria, and no ripple ruffles its passionless serenity. Does agony affect its outer case, it is but a notice that harmony has been broken, and the pain is welcome as pointing to the failure and as bearing a lesson of avoidance of that whence it sprang. For the True Self has to conquer the material plane, to purify and sublimate it, and only by suffering can it learn how to perform its work.

Now the secret of reaching that Place of Peace lies in our learning to identify our consciousness with the True, instead of with the apparent, Self. We identify ourselves with our minds, our brain minds, active in our bodies. We identify ourselves with our passions and desires, and say *we* hope or *we* fear. We identify ourselves with our bodies, the mere machinery wherewith we affect the material world. And so, when all these parts of our nature are moved by contact with external things and feel the whirl of the material life around them, *we* also in our consciousness are affected, and "the uncontrolled heart, following the dictates of the moving passions, snatcheth away" our "spiritual knowledge, as the storm the bark upon the raging ocean." Then excitement, loss of balance, irritability, injured feelings, resentments, follies, pain—all that is most separated from peace and calm and strength.

The way to begin to tread the Path that leads to the Place of Peace is to endeavor to identify our consciousness with the True Self, to see as it sees, to judge as it judges. We cannot do it—that goes without saying—but we can begin to try. And the means are: disengagement from the objects of the senses, carelessness to the results, and meditation, ever renewed, on the True Self. Let us consider each of these means.

The first of these can be gained only by a constant and wise self-discipline. We can cultivate indifference to small discomforts, to pleasures of the table, to physical enjoyments, bearing with good-humored tolerance outward things as they come, neither shunning nor courting small pleasures or pains. Gradually, without growing morbid or self-conscious, we shall become frankly indifferent, so that small troubles that upset people continually in daily life will pass unnoticed. And this will leave us free to help our neighbors, whom they do disturb, by shielding them unobtrusively, and so smoothing life's pathway for feet tenderer than our own. In learning this, moderation is the keynote. This divine discipline is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to over-watching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking. The body is not to be shattered: it is to be trained.

The second of these methods is "carelessness as to results." This does not mean that we are not to notice the results of our actions in order to learn from others how to guide our steps. We gain experience by such study of results, and so learn Wisdom. But it does mean that when an action has been done with our best judgment and strength and with pure intent, then we should let it go, metaphorically, and feel no anxiety about its results.

The action done is beyond recall, and we gain nothing by worry and anxiety. When its results appear, we note them for instruction, but we neither rejoice nor mourn over them. Remorse or jubilation takes away our attention from, and weakens us in, the performance of our *present* duty, and there is no time for either. Suppose the results are evil, the wise man says: "I made a mistake, and must avoid a similar blunder in future; but remorse will only weaken my present usefulness and will not lessen the results of my mistaken action. So instead of wasting time in remorse, I will set to work to do better." The value of thus separating oneself from results lies in

the calmness of mind thus obtained and the concentration brought to bear on each action. "Whoever in acting dedicates his actions to the Supreme Spirit (the One Self) and puts aside all selfish interest in their result, is untouched by sin, even as the leaf of the lotus is unaffected by the waters.

"The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understandings, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquillity; whilst he who through desire has attachment for the fruit of action is bound down thereby."

The third method, meditation, is the most efficacious and the most difficult. It consists of a constant endeavor to realize one's identity with one's True Self and to become self-conscious here as it. "To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit." It is a work of a lifetime, but it will bring us to the Place of Peace. The effort needs to be continually renewed, patiently persisted in. It may be aided by fixing on definite hours, at which, for a few moments, we may withdraw ourselves like the turtle into its shell, and remember that we are not transitory but eternal, and that passing incidents can affect us not at all.

With the gradual growth of this power of remaining "in the Self" comes not only Peace but Wisdom, for absence of personal desires and recognition of our immortal nature leave us free to judge all things without bias and without prejudice. "This tranquil state attained, therefrom, shall soon result in a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides. The man whose heart and mind are not at rest is without wisdom." Thus "being possessed of patience, he by degrees finds rest," and "supreme bliss surely cometh to the sage whose mind is thus at peace; whose passions and desires are thus

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Foreign Lawyers Study Justice In Spain

A GROUP of five lawyers, from the United States, Argentina, Chile, Britain and Venezuela visited Madrid in November in order to investigate for themselves the treatment of political prisoners, and to gather material for reports on return to their respective countries.

A statement issued by the group, appearing in the British press, says that they were received at the Ministry of Justice by a senior official, Marcelino Cabanes, whose replies to their questions were summarized as follows:

1. The Spanish Government had not received any petition for political amnesty, signed by notable personalities. Photographic copies of such a document appearing in the foreign press were false.

2. Not a single person now remained in prison for acts related to the Civil War; the last had been released in 1944.

3. Although an official degree was issued on September 21 which extended the scope of military jurisdiction, this was an internal matter which could not be discussed beyond suggesting that it was directed against terrorism. The visiting lawyers' suggestion that the decree went further and violated human rights set up in the United Nations Charter was a matter which could be discussed only at the United Nations.

4. Conditions in Spanish prisons were as good as any in the world and were open to anyone to see.

5. Any police officials found guilty of illtreatment of prisoners would be dealt with by the law.

6. The Ministry of Justice had no jurisdiction over procedural questions such as delay in bringing persons to trial and restrictions to the rights of defence in cases before military tribunals.

Later the lawyers met a group of Spanish lawyers who informed them that "none of the Ministry officials replies were accurate."

"RIGHTS OF MAN IGNORED"

On Thursday, Nov. 24, the lawyers issued a statement in Paris in which they said that legislation in Spain today "repressed by very severe penalties, up to the death penalty, activities considered normal in all democratic countries."

Political detainees are submitted "generally to bad treatment and torture by the special police brigades," and concluded "There is evidence that in Spain the rights of man and of the citizen guaranteed by universal law are not respected."

UNABLE TO INSPECT PRISONS

In view of Sr. Cabanes contention that the Spanish prisons "were open for anyone to see," the lawyers asked permission to visit the prisons of Carabanchel and Burgos.

According to a statement made by Mr. M. R. Turner, British member of the group, to the London *Times*, and appearing in its edition of Dec. 8, the Spanish press had asserted that permission had been granted for such visits, but that the Spanish authorities had been unable to communicate it as the lawyers had "disappeared from their hotels." Yet he had remained for a whole week at the hotel at which the Ministry had earlier communicated with him. He had made a point of returning there every hour or so to look for a message.

He said that should he be allowed to return to Spain and speak freely to the prisoners in the two prisons he would make a public apology to the Spanish Government if he found that he had published or broadcast any comment that was untrue in any respect. If, however, permission was not confirmed he would "have to maintain the conclusions which I have already reached on the evidence in my possession."

"HUMBUG FROM BEGINNING TO END"

In the meantime the published impressions of Mr. Turner, from England, and Mr. Colloms, the American lawyer in the group and the others were described by the Spanish newspaper *ABC* as "humbug from beginning to end."

ABC particularly singled out Mr. Turner for attack, stating that his "tendentious" attacks on the Spanish prison system had produced "surprise and indignation," and that he had employed the "weapon of calumny." Also that prisons in Spain are not prohibited places. Any foreign juridical commission may visit them. Spanish prisoners are treated with greater humanity than in other western countries.

—*Iberica*

TO ONE WHO is in the role of host there can be no more bitter rebuke than to have any guest or chance caller go out from the portals with the feeling that he is sorry he came—that he is depressed rather than uplifted. For all personal association whether permanent or transient, whether pre-arranged or a matter of accidental contact, should leave behind it a lingering charm, a deeper sense of lovelinss of life. —Lillian Whiting

SOME MEN move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one far and near that can listen.

—Henry Ward Beecher

Values Of Ethical Theory

Hans Margolius

HUMAN LIFE would be a rather unenjoyable affair—difficult to live—if it would not be guided, permeated, and inspired again and again by moral sentiments and motives: by compassion, by gratitude, by sympathy, by love, by altruistic concern for one's fellowmen. And even in the life of animals some kind of ethics, some kind of mutual affection and mutual aid are necessary elements of wellbeing.

But while thus the value, the usefulness of ethics as the sum total of certain attitudes of living beings is uncontested, the usefulness, the value of ethical *theory* seems to be questionable. Is there any real need for thinking about ethics, for meditating, for reflecting about the facts and problems of ethical life? What does reflection on ethics do for us? Is there any value in moral philosophy? What does moral philosophy, what does ethical theory give to man?

In order to find an answer to these questions, it probably will be the best to have a look at the man who makes reflection on ethics the main business of his life. It will be best to have a look at the *philosopher.* No doubt, if there is any value in meditating and reflecting on ethics, we must be able to discover it first of all in the lives of those men who are steadily occupied with ethical reflection: in the lives of the philosophers.

Of course, philosophy is not only ethical reflection. The philosopher is interested also in the conditions, the possibilities and the limitations of knowledge, in the foundations and methods of science, in the rules of logic. But always and everywhere ethics is the *center* of philosophy. The occupation with ethical problems really *makes* the philosopher. And in all lands and at all times the great philosophers are also the great moralists of mankind.

To be a philosopher—this means, first of all, to be an *observer*

of life. Descartes, the founder of modern philosophy once remarked: "For a long time of my life I did nothing but wander here and there. I preferred being a *spectator* to being an actor in the affairs of the world."

There is a very interesting remark in the notebooks of *Schopenhauer*: "A few days ago," Schopenhaur writes , "Goethe told me that many of his plays were once performed by the members of the court of the Duchess Amalia: without being known to them in their entirety. When the performance of one of these plays started, everyone of the players was acquainted only with his own part in the play. Is our life anything else but a performance of this kind? The philosopher is the one who likes to play the most unimportant part in the play in order to be able to observe all the better the plot and the connection of the whole."

The Spanish philosopher *Jose Ortega y Gasset*, in one of his books, relates to us a conversation with some of his friends on the golf course. One beautiful noon in February they had succeeded in persuading the philosopher to leave his study and to follow them to the golf course. Now one of the young girls here asks the philosopher: "How can you live all the time without sun, day after day, shut up in your study?"

"It is possible," he replies, "because I really do not live."

"What are you doing then?"

"I am present while others live. I am present while others live: as a witness of the everlasting miracle, world and man. And this is a fate not to scorn. Unless there is somebody to see, to witness the existence of the world, the world does not exist."

To be a philosopher is: to make oneself the witness, the spectator, the observer of life. At a first glance this may seem a rather second rate occupation. But it is everything else but this.

Only as observers of life, only as spectators, only through the ability of seeing are we able to gain real *enjoyment* of life. Are not

man's finest, man's happiest hours, hours of seeing, hours of observation, hours of contemplation? *Aristotle* once thought that even the greatest happiness of the *Gods* consisted in nothing else but in looking down to earth and in seeing what was going on in the great pageant of Life. And the English philosopher *John Ruskin* tells us, "The greatest thing a human soul ever does in this world, is to *see* something." To see life—means to enjoy life. But more!

As long as men stand in the midst of their activities, they often are able to comprehend only the task before them—they often are able to comprehend only their own goals. They often have no eyes for the beauty and for the value of other and different goals, for the value of other and different ideals and the ways of life. But as soon as man begins to philosophize—his eyes are opened for the various, for the manifold beauuties, for the various, for the manifold values of life. He perceives the many possibilities of human endeavors, the *equal right of different* ideals and *different* views.

In 1789 the Russian historian Karamsin paid a visit to the German philosopher *Kant* in Koenigberg. In the course of their conversation they mentioned Kant's opponents. "You will meet them these days," said Kant, "and you will see that they are rather good and lovable men."

The true philosopher never believes that his view of life is the *only* true, the only possible view of life. He agrees with *Pestalozzi's* verdict: "It is man's fate that no one knows the truth *alone*. We all possess it, but it is divided up among us."

There is no true philosophy without the message of *tolerance*. To philosophize, to see life, to observe life—this means: to see the many. the various, the different ways and possibilities of life—to recognize the equal right, the equal truth of different views, of different attitudes, of different ideals of life. The French aphorist *Joseph Joubert* once remarked, "To enjoy itself, a mind should always keep itself larger than its own thoughts."

Philosophy is seeing life. Philosophy is, in the second place open-

ness for the different ways of life, messenger of tolerance. Philosophy is finally, last not least: *Humility and Reverence.*

The history of Western philosophy begins in Greece with the teachings of *Socrates.* One of his most fundamental and important insights is: Knowing that we *really* know nothing. "One thing only," he tells his disciples, "one thing only I know for sure, that I really know nothing."

Two-thousand years after Socrates, Kant takes up this thought of Socrates and gives to it a very elaborate foundation. Everything we experience in Life, Kant teaches us, we see through the medium of our mind. We do not see it as it really is in itself, but as it appears to us in our mind. Man never is able to see the world as it is.

A human being who would be compelled to wear *green glasses* all the time of his life, would never see things in their natural colors, but would always see them in a green coloring. Just this is the case of man. He never is able to see things in their "natural colors." He never sees the world without the "glasses" of his mind. This may be unimportant in a certain sense as long as we stay in the realms of our daily living. But as soon as we want to know something about the last purpose of the universe about the last destination of man, about the last meaning of life, the "glasses" of our mind become a regrettable matter. They hinder us to see things in themselves. How can we, then, know anything about the meaning of the world in itself?

"All thinking" therefore, so *Albert Schweitzer* writes, "all thinking must renounce the attempt to *explain* the universe. The world means the horrible in the glorious, the meaningless in the full of meaning, the sorrowful in the joyful. However it is looked at, it remains a *riddle* to us. The highest knowledge is to know that we are surrounded by *mystery.*"

Philosophy is: know-ing that we really know nothing—that we know nothing about the last and the highest problems of life. *But*, to be sure, if we do not know, if we can not know anything about the

last meaning of the world, we have yet scattered pieces of meaning everywhere around us. There are traces of meaning everywhere in life.

In every deed of human *enthusiasm*, in every deed of *love* there are *sparks* of meaning. Every impulse of goodness is something meaningful in itself. No doubt, these sparks, these flashes of meaning in the impulses, in the acts of goodness still do *not* reveal the meaning of life as a whole. But they make us *hope* and *believe* that the world as a whole is determined by some power of goodness too— determined by some ethical force—akin to the ethical forces which are alive in man.

The meaning of the world as a whole remains a mystery to us: unknown and unknowable. But though unknown and unknowable, it seems to us worth of affirmation. And so the humility of not-knowing culminates in the *reverence* for the unknowable, in the reverence for the *mystery* of life. "The highest happiness," says Goethe in his *Reflections*, "the highest happiness of man as a thinking being is to have explored what is knowable and quietly to *revere* what is unknowable."

We wanted to know what ethical theory, what philosophy can give to man. So we tried to find out what it gives to the man whose main occupation consists in meditating on the facts and problems of ethical life. But, of course, if philosophy endows the philosopher with the gift of observation, with tolerance, with humility and reverence—it will give the enjoyment of observation, tolerance, humility and reverence just as well (though perhaps in some lesser degree) to everybody who will occupy himself with meditating on life. No doubt, these are valuable gifts. But still there remains one big question: Does not philosophy, does not ethical theory do anything to promote, to further impulses and actions of *goodness* among men?

There are people who believe that only through knowledge man can become able to do something good. But they obviously are mistaken. There is no doubt that the ignorant can be just as kind, just as good as the man full of knowledge, full of learning. There is a beautiful legend of the Hasidim:

A number of young students once came to Lublin, to visit the famous rabbi of Lublin. Before they set out to go to the rabbi, their coachman begged them to take a slip of paper with his name on it, along with other slips of this kind, so that the rabbi might wish him well. And they did as he asked. When Rabbi Jacob Yitzhak read the slip, he cried: "How brightly the name of this man shines out!" The students were astonished and asserted that their coachman was a simple and ignorant man, and that in all the time they had known him, they had not detected any special virtues in him.

Finally the students went to look for their coachman. They did not find him at the inn. So they walked from street to street. Presently they met a gay procession coming toward them: first musicians, and behind them a crowd of dancing people. In the very middle came the coachman. In answer to their questions, he said, "When you had gone to see the rabbi, I wanted to amuse myself a bit. So I strolled through the town and suddenly heard music from one of the houses. I went in and saw that they were celebrating the wedding of two orphans. So I celebrated along with them, drank and sang and had a good time.

"But after a while there was confusion and quarreling, for it seemed the bride did not have the money to give the groom a prayer shawl according to the custom. They were just getting ready to tear up the marriage contract, then my heart beat to bursting. I could not see the girl crying, I pulled out my purse, and what do you think? There was just enough in it to pay for the prayer shawl. That is why I am so happy."

There is no doubt that kindness and inner warmth, and pity with the suffering, that love and compassion and sympathy and thought of others—that goodness of the heart has nothing to do with learning and knowledge, nothing to do with any kind of scholarship! And yet there *is*, perhaps, some secret connection between some *sort* of wisdom and the goodness of the heart. The Austrian writer *Marie Ebner-Eschenbach*, in one of her Aphorisms, once remarked: "Ability of quiet consideration—this is the beginning of all wisdom, the source of all goodness."

If she is right, wisdom and goodness are derived from one and the same source. And, then, there *is* some deeper relationship between goodness and wisdom. A remark by *Schopenhauer* may lead us into the same direction. "Genius and sanctity," writes Schopenhauer, "genius and sanctity—wisdom and goodness—are akin. However simple-minded a saint may be, he will nevertheless have a dash of genius in him. And however many errors of temperament, or of actual character, a genius may possess, he will still exhibit a certain nobility of disposition, by which he shows his kinship with the saint."

Genius and saint—the man whose life is devoted to science, to art, to music, to philosophy—and the man whose life is devoted to compassion, to helping others, to deeds of love—genius and saint are akin. No doubt, this does not mean that the "saint" has the ability to research, the ability to create works of art, of music, of philosophy. He may very well be a rather simple-minded man. But he obviously has a certain *feeling* for life, some kind of wisdom, some kind of reflective power—similiar to the reflective power of the "genius".

This feeling for life, this wisdom, this reflective power has nothing in common with knowledge, with artistic skill, with learning, with any thing that could be learned in school. And a man may be an *ignorant* man in every respect and yet possess this deeper wisdom, this deeper power. The most *primitive* man may have this power. It has no real relation to the accomplishments of science, of art, of scholarship.

Out of his experience with the natives in Equatorial Africa, *Albert Schweitzer* confirms this opinion. "Within the primitive man," he writes, "there slumbers an ethical rationalist. He has a natural responsiveness to the notion of goodness . . . "

A natural responsiveness to the notion of goodness! This is given to the primitive, to the ignorant man in no lesser degree than it is given to the most highly civilized artists, to the most highly civilized scientists or scholar. But it is, perhaps, the *root* of all civilization. We may call it some kind of *natural philosophy*.

The possession of this natural philosophy, the possession of this wisdom of the heart, the possession of this natural reflective power, the possession of this peculiar feeling for life—this is indeed a necessary condition for the growth of any goodness in man. There is no need for knowledge or learning in order to be able to do something good. There is no higher, no more "brightly shining" goodness than the goodness of the ignorant coachman in our legend. But if our coachman was an ignorant man, he most certainly had his share of reflective power, his share of natural wisdom, his share of natural *philosophy*.

We asked ourselves whether ethical theory, whether philosophy doesn't do anything to promote, to further the growth of the *Good* among men. There is no doubt that we need a certain measure of reflective power, a certain measure of philosophy: in order to be able to "think of another man," in order to be able to feel compassion and sympathy and love for another living being besides us, in order to feel compelled to an action of goodness.

There is a disposition for this wisdom of the heart, a disposition for this basic, natural philosophy, a disposition for this reflective power: alive in every man. But we may strengthen, we may further, we may increase it through exercise. And here it is, where ethical *theory*, where moral philosophy comes in.

Ethical theory—so we found out before—gives to man the inclination to observation, tolerance, and reverence. But it gives to man—so we see now— *one* thing more. It gives to man—*through* observation tolerance and reverence—also: ever growing reflective power—and with it ever widening, ever growing sources of goodness, of love! Inclination to observation, openness to the various ways of life and tolerance, humility and reverence, and furthererance of reflective power—these, then, are the values of ethical theory for life, the gifts of moral philosophy to man.

Through observation comes *understanding of life.*

Through tolerance comes *peace among men* and nations.

Through reverence comes *peace of the mind* in itself.

Through the growth of reflective power comes the *growth of the brotherhood of men, the growth of brotherhood of all living beings.*

WE MUST DECIDE

WE MUST decide. There is no escape from it. We must make up our minds what course we will take, and our decision will affect our children and our children's children. Be not mistaken: the choice is law or war, brotherhood or chaos. We can not withdraw now, we cannot permit greed to rule again, we cannot leave the nascent peoples of the world to alien tutelage; we cannot repeat the old story while we doze comfortably by the fire, trusting in our riches and denying our duties, when some night, unawares, we shall awake from our comfortable slumber with a thundering knock of war upon our door and find ourselves forced to seize our unaccustomed arms and face the hostile world.

—Henry Fairfield Osborn

EDITORIALS

The Springtime Of Thought

WHEN THE SPRINGTIME comes we are glad, even in this land of balmy winter, for it is the time when the flowers spring up in such profusion that a man must be dead indeed not to be glad through all his being, when the springtime comes.

I think there is something in the very wildness with which Nature's garden is arranged that makes us almost laugh, as with a sense of humor, even in the midst of our deepest enjoyment of the pure beauty of the springtime. There is such a wild profusion in one direction and such a strange scarcity and rareness in another—such a blending of prodigal extravagance and niggardly parsimony that a student of Nature who has a heart as well as a head, will laugh and be glad in his study of the spring side of Nature. But there is a better reason why we should laugh and be glad at this time. It is because Nature is laughing in her heart, and the flowers are the smiles on her face, and because man's heart is a part of that great heart of Nature, so that man shares her moods and feels her joy of bringing forth the children of the springtime.

But man has almost stifled the life of his own heart, and forgotten what he once knew of the heart of Nature. He has lived in his head or in his stomach to such an extent that his heart has ceased to be for him anything more than an organ of physical life. He has so persistently crushed out his poetical feelings, his heroic aspirations, and even his power of sympathy, that he is unable today to find in his own heart a center, from which to act and think and feel. So that at last all the higher and finer sides of his nature are paralyzed and he has no faculty by which to feel or know the heart of Nature —or even to know that Nature has a heart. He has sought and almost

attained that glorious isolation in which he can feel himself supreme lord of his own universe, by the single process of shutting his eyes (his inner eyes) to all that is greater than he|

But although the mad world grows madder every day in its search for that which is against Nature's order and outside her provision for her children, yet there are always some who seek to draw nearer to the heart of the Great Mother, to know her better; to feel her life in theirs, and know the laws of her life and their own. These true children of Nature have been the poets, the students of *true* science, art and agriculture, who have not sold themselves to trade, nor utterly sunk themselves in the degraded commercialism of the age.

It is strange to see how plainly the poets have told of the Motherhood of Nature and of her conscious life, and to see how people read these plain statements of the real facts of life and pass them by as pretty fancies, not dreaming that the true poet is the true seer of facts and forces of Nature; while the scientist is but the observer of the results of these facts and forces in their material expressions, with no sight of the seer to see the heart of things.

Thus the world has lost sight of the reality of man's close connection with Nature, and so has lost his understanding of the changes in the consciousness of Humanity, which follow the same laws as those which govern the whole world of nature. So we ignore the times and seasons of our mental life in a way that we would not dream of doing if we realized that indeed there were in human life a seed time and harvest, a spring time and a winter, as in nature.

Dimly we recognize some such periods in the life of man, but in the life of a nation or a race of men it is only a thing to be spoken of speculatively by the student of history, who sometimes is able to note such periods in the history of past races.

The Wise Ones know the seasons of the greater years, as a good farmer knows the seasons of the year of 365 days. They know the lesser and the greater years, the year that is the cycle of a small race and the greater year that is the cycle of the human race as a whole.

They watch the seasons and know the signs of the times, and send their agents to break up the ground, then others perhaps to sow the seed; then comes the spring time and the time for gleaning the young crop and sowing the seed for the later season's crop. And the farmer who has charge of this work has a busy time, for it is the time when the rank weeds with the brilliant blossoms spring up and endeavor to choke out the good crop that has been so carefully planted. These bright colored weeds must be hoed up and burned and the fields cleaned for the strong young crop that is coming on. The laborers in this field must know the weed at a glance and not hesitate a moment in rooting it up, however, dainty or bright may be its blossom. Out on the wild places these flowers are beautiful, and, fighting for their life with other wild growths, they are no danger to anything. They bear no useful fruit, but they are bright and tell of the return of spring; but in the cultivated fields they are deadly enemies that grow rank and strong and make the whole crop useless and the fields more than barren.

It is now the Spring Time of Thought for Humanity, and the fields are full of weeds with brilliant blossoms—some pretty to look at, some sweet to the scent, many rank and coarse and even poisonous, but all barren of fruit, and all trying to overshadow the crop that is for the feeding of all the new race, perhaps a Universal Brotherhood. Here you have a rare blossom—some erratic poet with a gaudy colored poisonous blossom of decadent verse, there you find a mass of bright nodding blossoms, delicate in color, perhaps, and short lived, but poisoning the ground and stifling the young wheat beneath their wild luxuriance.

Other weeds that are ready for the hoe are showing themselves on every hand, and the workers are so few and so backward in their training and so little alive to the needs of the season, that they still want to go on sowing the same seed they sowed in the winter; or so blind they think the weeds are the first fruits of their sowing, so hesitate to obey the master cultivator's order to hoe them up and burn them at once, and so clear the fields of all this bright waste of

weeds. But those who are workers in the field are faithful and the work is going ahead bravely. Already the Man with the hoe has appeared, and his train of laborers is near by, and the day of the weeds is done. Clear the fields for the rising crop!

The good seed was well sown in many fields when the days were short and the nights long and cold, in the winter that is passed, and now the seed has sprouted and is growing. The crop is in view. The Spring Time of Thought is now; the fields are rich with the fine young crops, and the weeds are many and strong. There is work for willing hands and the generous hearts in the field of Universal Brotherhood.

WHOM THOU HAST BLAMED

LOVE—LOVE HIM who causes thee pain, whom thou hast blamed and disliked. And then all that has concealed his soul from thee will disappear, and thou wilt, as through clear water, see at the bottom of his soul the divine essence of his life and his love. And thou wilt not have to, thou wilt not be able, to pardon him; thou wilt only have to pardon thyself for not having loved the God in him, in whom he was, and for not having seen Him through the absence of thine own love. Love evokes love in others. God having awakened in me, produces the awakening of the same God in everpone else. Bretheren, bretheren, let us love one another! —Leo Tolstoy

Man A Spiritual Being: The Law Of Harmony

H. A. Hentsch

WOULD IT NOT be true to say that it is lack of knowledge of our own nature, and ignorance of our true relation to the universe in which we live, which lies at the root of all so-called Modern Problems? Hence, we shall do well seriously to consider *what we are*. As the wise Socrates taught: "Man, know thyself!"

First, as to the Universe, of which we are a part: The Universe is the (illusionary) manifested aspect of the Deity. Whilst we do not, and cannot, know what the *Unmanifested* Deity is, in Itself, we are yet able to gain some understanding of the manifested aspect of the Divine Life.

Studying it, we learn that we live in a Spiritual Universe; governed always and everywhere, by spiritual laws. That these laws—the laws of nature, as we loosely call them—are the expression of Divine Wisdom; and, moreover, of Divine Compassion. Further, that being divine, and the expression of ultimate wisdom and compassion, these laws are immutable; the same yesterday, today, and forever. Also, we learn that it is foolish to speak of physical laws, as distinguished from spiritual laws, for all are but aspects of the one Divine Law. So, too, we learn that what we ordinarily speak of as the physical world is merely that aspect of the universal whole which is perceptible to us through the organs of sense.

Coming, now, to Man: It would seem that Man is a self-conscious spark of the Divine Flame; *essentially*, as an integral part of the Deity Itself. Hence, being, in his essential nature, part of that which Is, the Reality, Man is both eternal and immortal.

It is written:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

But, *do* we know it? Is not our forgetfulness of our divine essential nature the source of all so-called modern problesm?

Is the fact too far-reaching to find belief? Let us consider. Did not Jesus teach: "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Is such trancendent perfection possible to any one except an *essentially* divine being?

Again, did not Jesus teach: "The Kingdom of heaven is within you"? Where should heaven be found except where the Divine abides —the Divine, whose temples we are? And yet again, did not Paul teach that we "are every one members one of another"? Where is this unity to be found, if we overlook the fact that we are all partakers of the Divine Life; part of that "Light which lighteth every man that cometh into the world"?

Man is *not*—as we are often told these days—something insignificant and ignoble, rising—slowly, foolishly, and blindly—to some measure of knowledge and wisdom. No; as already said, man is *in his essence* a spiritual being; dwelling, we may now add, in an animal body. The real Man has always existed and will always exist. He has incarnated on this earth in order that he may gain experience in the lower states of matter and consciousness. Also, that he may help forward, to higher states of beings, the inferior lives which collectively make up that which we call nature.

Man's body is built up of these inferior lives; and the passion, desire, sensuality, and selfishness which find expression in human life belong, in reality, to these inferior lives, and not to essential man himself.

Man has to learn to control and master the forces of life within and around himself. In order to do this, he must first learn to control and master his mind; for man is, pre-eminently, a Thinker. The mind,

again, has two fundamental aspects; the lower aspect bringing us into conscious relation with the brain and the organs of sense; and the higher aspect into conscious relation with the spiritual state of being.

The so-called modern problems are an expression of the fact that we have come to identify ourselves with the lower aspect of our minds; and hence with the appetites and desires of the bodies in which we live.

As Paul writes:

> "The god of this world hath blinded the minds of them which believe not . . ." 2 *Cor.*, 4:4.

What, then, is the remedy? It is, Divine Wisdom—knowledge of the laws of life; knowledge of ourselves as spiritual beings.

For the most part, we human beings are earnest, kindly, well-meaning people. Yet, we have failed—our good intentions notwithstanding; and the outcome of our efforts is the world as we find it today. For, do not let us deceive ourselves; we are but reaping what we have sown. The divine laws have never failed, and never will; but Man stands so high in the scale of being that he has free Will. We have chosen our own path, shaped our own destiny, and the condition in which we now find ourselves is the outcome of our own thoughts and acts.

What then? The reaping-time is followed by a new sowing time. We have sown to the flesh; let us now turn to the Spirit.

But it may be asked, does 'sowing to the Spirit' mean a life of joyless and seriousness and acrid austerity? Not at all. In reality, life is a great and joyful adventure. Within us and about us are wonderful territories to be traveled; new worlds to be explored; spiritual Mount Everests to be climbed. Everywhere transcendent beauty and splendor; everywhere (if we will) the companionship of our fellow-men. Everywhere, if we do but seek it, the compassionate help of the Divine Teachers—Leaders of humanity.

"Listen to the Salutation of the Dawn! Look to this Day, for it is Life, the very Life of Life! In its brief course lie all the possibilities and realities of your existence—the Bliss of Growth, the Glory of Action, the Splendor of Beauty. For yesterday is already a dream and tomorrow is only a vision; but today well-lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well therefore to this day! Such is the Salutation of the Dawn."

THE PLACE OF PEACE

(Continued from page 35)

subdued; who is thus in the True Self and free from sin."

This is the three fold Path that leads to the Place of Peace, to dwell wherein ever is to have conquered Time and Death. The "path winds steeply up-hill all the way," but the pinions of the Dove of Peace fan the wearied brow of the pilgrim, and at last, at last, he finds calm that naught can ruffle.

CHILDREN are much nearer the inner truth of things than we are, for when their instincts are not perverted by the superfine wisdom of their elders, they give themselves up to a full, vigorous activity. Theirs is the kingdom of heaven.

—Friederich Froebel

The Quest For Truth

R. Edward Hendrixson

OF ALL FORMS of human endeavor, none can lay claim to a higher purpose than the quest for truth. For truth is, after all, the measure by which all other human accomplishments must be measured. How can a thing be either beautiful or good if it is not also true? What more exalted statement can be made about a thing than to say that it is true? What are art, religion, or science but various forms of the quest for truth?

And yet truth is, after all, a mere word. It can be, and often has been, turned inside out: made to convey the very opposite of that which it should imply. Truth, as a word, is unable to stand by itself. Anyone can stand on a street corner and yell, "Truth! Truth Truth!" But would anything be accomplished? Would any good come of it? Would the world be one whit better off for this street corner oratory?

It should be obvious that what is called truth has some sort of an existence beyond that of a mere word, else how could the idea of truth so ennoble that particular kind of human striving we call the quest for truth? Must there not be some sort of a "Spirit of Truth"? A Spirit that is clearly distinct in Its own right? A sort of brother Spirit to Faith, Hope, and Love?

However, in this scientific era nothing should be taken on a basis of plausibility: believed merely because it sounds reasonable. All true science demands proof. And the scientific demand for proof is itself a proof of this power of the spiritual ideal of truth, for if truth is not a reality, what is the point in trying to prove something? What is it that is proved? Is it not the truth of a thing that is proved? And is it not the "Spirit" of Truth that has given the impulse to demand proof?

If we are willing to accept the idea that a certain "Spirit" is the motivating *what* in the quest for truth, then the next question is the *how* in the quest for truth. *How* can one know the truth? *How* is it possible to know anything?

There are two conditions necessary to all knowledge: the knower and the known. It is impossible to speak of any knowledge apart from a consciousness that knows and that which is known. Furthermore, it is impossible to speak of a thing known as existing previous to a consciousness that knows. The knower and that which is known must occur simultaneously.

Thus it is with the quest for truth: there must be a knower of truth as well as the truth known. To the human being it is not a question of the truth that is known, but rather a question of the truthful knower. Goethe said, "The eye is a creation of the light." And this is also the *how* in the quest for truth: the eye of truth is a creation of the light of truth.

But whose truthful eye is a creation of the light of truth? *Who* is the knower of truth? *Who* is engaged in the quest for truth? *Who* knows the truth and is thereby freed? Is it the other fellow? Is it always someone else? What is the difference between a knower of the truth and one that does not know the truth?

Bernard Shaw says in *The Quintessense of Ibsenism*, "... the liar's punishment is, not in the least that he is not believed, but that he cannot believe any one else ..." This idea suggests that those who know the truth are those who tell the truth. Did not Buddha say, the divine end of all the Ideas is the Idea of Good, It is the end towards which all the things of the phenomenal world strive. It is the end for which the worlds whirl in space, the end for which all things live and have their being; for the realization of the Idea of the Good is the end of all true Being.

In contrast to this true Being of the idea of the Good, space has not, for Plato, the attribute of being at all. Space was, for Plato, the "nothing" out of which the world of phenomena is formed for the sake of the idea of the Good. The process of formation is, in fact,

space taking on mathematical form. The world of perception is a "mixture" of the "unlimited," which is space, and a "limitation," which is the mathematical form. And the first cause of this mixture, —the highest divine principle—was the Idea of the Good.

Plato's psychology follows directly from his metaphysics. The soul belongs to both worlds—to the world of becoming, as the principle of life and motion, and—to the world of higher reality, through its knowledge of the Ideas. That part of the soul which corresponds to the world of the Ideas is its rational and immortal part, and that which corresponds to the world of the senses and corporeality is its irrational part: so there are always in man's life the nobler impulses which incline the soul towards Reason and the Ideas, and the lower which manifest themselves in sensuous desires and appetites. The aim of philosophy is to guide human life away from the one and towards the other.

All subsequent idealism, in Western philosophic and mystical thought, owes its origin to the basic Platonic insights: namely, that the world is moving towards the realization of some ideal end whose ultimate principle must be good, rather than that it is the blind result of a fortuitous concourse of atoms in aimless motion in space; that a divine principle of infinity complexity, yet of essentially unitary purpose, rules the universe in all of its endless complexity and variety; that man is a central focal point in which a timeless wisdom can find a habitation and a home; and that human life can only be adequately estimated through the realization of a divine plan to the universe and a divine destiny to human existence.

And Plato's political ideal, of the perfect state, is the same as that of the individual — to help man attain a knowledge of the Idea of the Good, and its realization in actual life.

Plato's teachings, therefore, have come down to us as an imperishable monument to the perennial quest of the human spirit for the eternal and the divine in the world and in the soul of man.

The whole of subsequent thought bears witness to the immense influence of Plato's teachings. Aristotle, though in many respects an

antagonist of Plato, borrowed his deepest insights from Plato. The Neo-Platonists developed some of his conceptions and utilized them in the final intellectual struggle of the heathen world with Christianity. His teachings can be traced in the great Stoic philosophers, in the mystics of the middle ages, and in many of the great systems of philosophic thought for two thousand years to come. The Cambridge Platonists testify to his influence in modern England. Cicero, St. Augustine, Sir Thomas Moor, built their ideal states on the foundations of Plato's "Republic".

In short, as one historian of philosophy has expressed it: "His influence can never cease to be felt. He belongs to the future as much as to the past, for, like the philosopher of his own creation, he was 'the spectator of all time and of all existence'."

WE ARE UNAWARE of a great part of what we perceive, remember, will, and infer; and a great part of the thinking of which we are aware is determined by that of which we are not conscious. It has indeed been demonstrated that our unconscious psychic life far outruns our conscious.

—James Harvey Robinson

Subjective Knowledge

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OBJECTS IN SPACE and time have actual existence, but each person's conception of these objects—although equally visible to all—may differ from the conceptions of others. We shall proceed to the study of subjective existence and the differing conceptions man has created concerning it.

Any subjective existence is a working part of an objective existence, and can have no other existence than that which it derives from its animating object or objects. Objective existence is the cause; subjective the effect. For instance, the human body is an objective existence, and its attributes described collectively as human life constitute its subjective existence. So it is with the brain, heart, stomach. Each possesses a material objective existence as well as a functioning or subjective existence.

Likewise, musical instruments have material or objective existences which may be perceived, and in addition are able, when played upon, to produce sounds which represent their functioning ability or subjective existence.

In brief, every occurrence or appearance in Nature may be traced back to a prior existence, although here we must note that the prior existence itself is sometimes a subjective existence which, in turn, owes its being to some objective existence. It may even be one of a chain of subjective existences, but back of all is the origin of all—an objective existence.

It should now be clear that knowledge of subjective existence cannot be gained unless the truth-seeker has first arrived at the un-

derstanding of its cause. The whole process is metaphysical rather than physical, and requires an alert and attentive intellect for its pursuit.

Let us commence with a brief examination of the mind proper in regard to its possibilities in the acquisition of knowledge pertaining to subjective existence. As set forth under the heading "Mental Evolution" we found that each mind possesses attributes which differ more or less from those of other minds, and that each mind has a greater or lesser ability to comprehend phenomena according to its ascension in the scale of mental evolution. Therefore, in order to intelligently grasp the study of our present subject, the student must have a knowledge of physics, for he is approaching a matter which is metaphysical in nature. The understanding of subjective existence calls for at least an appreciable mental evolution, experience and training, as well as the habit of closely observing Nature.

If when viewing the universe objectively, we wish to verify the existence of an object, no other proof is needed than can be furnished by our sense organs. Such a process is, however, elementary when compared with the effort and equipment necessary for an understanding of those phenomena which lie outside the range of our senses. Abstruse astronomical calculations are carried out with no dependence upon sense observation. They are the products of thinking and reasoning. This remains equally true of man's search for an understanding of other universal phenomena whose existence in space and time is discovered by the aid of a mental faculty which has no power of observation objectively, but possesses introspective and intuitive ability. By this means the mind is able to acquire knowledge of things not manifest to the senses but which have existence as real as that of any object.

Newton's theory of gravitation and Einstein's theory of relativity are outstanding instances of purely subjective knowledge which remain beyond our reach by the use of methods depending upon objectivity. From them we learn of the necessity for formulating principles of action which may be said to "pave the way" for our clearer understanding of subjective knowledge and existences.

There are two prominent schools of psychology which hold two diametrically opposite theories concerning subjective knowledge. One, the behaviorists school with Watson as its outstanding advocate, insists that all knowledge must have its origin in experimental processes. The other, the introspective or structural school headed by Titchener, claims that there are forms of knowledge which are independent of experiment, and the true significance of phenomena may be discovered by thinking, reasoning and judging.

The members of these two schools were by no means the first to debate processes of learning and knowing. Although they approach the subject from a psychologic viewpoint, paying little attention to its philosophers aspect, thinkers like Kant and Spencer had claimed the attention of the scientific world before its recognition of psychology as a science in its own right, apart from philosophy.

KANT VERSUS SPENCER

It was Spencer, a half century before Thorndike, Watson and Pavlov, who conceived that all knowledge has its origin in experience, arises out of experience, is the product of experience, and totally depends upon experience. His conception of the process was more profound than that of any present-day member of the behaviorist school, and he contended that it was supported not only by experience of the individual but also by that of the entire human race. He came to this conclusion through his belief that life is a continuous adjustment of *inner relations and external manifestations*. In other words, the human race has acquired all the knowledge it possesses concerning subjective phenomena by observation of continuous experimentation, such knowledge being received by each generation and added to by still further experimentation before being passed on to the next generation.

Kant, a century and a half before the introspective school of psychology was introduced, held—as do its present advocates—that although knowledge begins with experience, not all knowledge arises out of experience inasmuch as subjective existences and phenomena are recognized which have never been realized during experimenta-

tion. Knowledge of these must come to us from some other source than experience, and we owe it to an introspective ability of the intellect which Kant called *a priori intuition. There must be a structural mechanism giving rise to ideas, thinking, reasoning and judgment before experience is possible.* Without mental ability as an anterior instrument, subjective knowledge is impossible.

Spencer and Kant came into conflict, each seemingly contradicting the other. The fact is that each accepted the principal point of the other's epistemology, but did not agree in their respective generalizations.

Spencer agreed that the individual is born with instinct and intuitive ability which endow him with concepts, these being *a priori* to the experience by which knowledge is possible, but he maintained that *while to the new-born babe these qualities are a priori, to more mature human beings they are a posteriori.* That is, the race acquires additional knowledge as each generation adds to the store from its experience.

This can be explained in neurologic terminology. From preceding generations the individual acquires knowledge which has become "organic" in nature. The nervous system, of which the brain is the seat of comprehension, becomes so imbued with hereditary introspective characteristics that concepts, ideas and intuitions are really qualities of the nerve tissue, and therefore a priori in nature. As a whole, however, they are the product of experience from the ages, and thus a posteriori, Spencer claims, to the human race in its progression. In this manner both concepts of epistemology, Kant's a priori theory and the experimentation theory of Spencer, are sustained.

I agree with Kant in his empiric theory and explanation of the a posteriori process which states that knowledge is subsequent to the inborn mechanism of intuition and that experimentation is of great assistance in the comprehension of general phenomena. However, Kant also insists, and again I agree, that there are intuitions,

ideas and reasonings which are a priori in character to the individual and race, as for instance those pertaining to space, time, universal phenomena, and that "innermost" understanding of a transcendental nature. Without such intuition, introspective knowledge is impossible.

THE HUMAN MIND AS A MIRROR

Let us allegorize the human mind as a mirror, capable—because of its material and construction—of reflecting all objects coming before it. It should be recognized that *it is due to the mirror's own peculiar characteristics that it has this power to reflect, and not because of any qualities possessed by the object reflected.* Thus, like the mirror, the human mind is a priori. It brings into the world of experience its own inherited characteristics, and subsequently reflects, or is conscious of, all that occurs within its scope. This reflection, however, is much more durable and complex than in the case of the mirror. Its result is perception, impulse, sensation, feeling, awareness and conception, which may then be organized as knowledge.

The mind possesses this mechanism for intuition when it first enters the world and before having contact with any experience, and therefore each inborn mental attribute must be recognized as a prior cause of subjective knowledge.

The ability to grasp subjective knowledge—altogether unknown to the lower animals—depends first upon the nature of the mind, and then upon experience, the value of which depends upon individual introspective ability. That which has the power to discern knowledge is the brain proper, not experience. The brain is the container of the mind, and the latter alone is responsible for memory imagination, ideas, thinking judgment, reason, logic, introspection, intuition and metaphysical understanding.

Can we now agree with Spencer when he argues that although the mind contains intuitions, concepts and ideas which are a priori to the individual, they are a posteriori to the race because acquired gradually throughout generations, and therefore cannot be looked upon as a primary basis of knowledge?

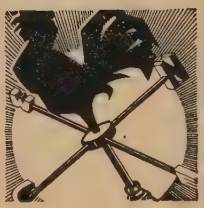
Although Spencer and Kant seem to be near each other at certain points of their discuussion (I am sure that Kant means that the mind possesses the quality necessary to discern knowledge intuitively), we find them at opposite extremities at its end. According to Spencer, the mind was primarily a perfect blank, but gradually acquired the knowledge it now possesses through contact with experience, which fact, he says, proves that experience has made the mind what it is today.

At this point I feel justified in asking: "How did the mind begin the accumulation of knowledge:" What mental qualities enabled it to understand knowledge? No other answer is possible than that the mind, even when the process of evolution began, contained the mechanism out of which arose intuition—from which sprang comprehensions of subjective existence in all the forms we know. I repeat that the possibility of introspection is prior to experiment, because together with life came ability to understand.

As the infant emerges from intrauterine existence where it was altogether dependent upon the mother for sustenance, it is fully equipped with the instincts necessary to carry on life, and gradually comes to understand environment by virtue of the quality of its nerve tissue. It will await itself of experience only in proportion to the quality of its brain, which also regulates instinct, intuition, concepts, ideas, etc.

If we feel ourselves willing to ignore a priori intuition to be the brain tissue capable of concepts and ideas, and admit that knowledge concerning a given phenomenon must remain unknown to us without experimentation, we are at once confronted with the fact that such knowledge could not have arisen primarily out of experience because the knowledge concerns subjective existences which are metaphysical in nature and thus beyond our field of observation. By experience we learn the value of Newton's and Einstein's theories which to them were a priori, yet to us are a posteriori. Knowledge, therefore, arises primarily out of inborn qualities manifesting introspection.

WEATHER VANE



NATIONAL MUSEUM IN NEW DELHI

Fifty thousand years of Indian History will be presented in stone and metal in the galleries of the new National Museum on Jan Nath, New Delhi, when it was inaugurated on December 18th, by Vice President Doctor S. Radhakrishnan. Prime Minister Jawaharlal Nehru attended the inaugural ceremony.

In seventeen galleries entailing a walk of about a mile, the Museum presents amongst others excavated material from Harappa, Mohen-Jo-Daro, Chanhu-Daro, Taxila, Nagarjunakonda and several other ancient sites. Sculptures in stone, stucco and terracotta bronzes and coins will be some of the other exhibits. Copies of wall paintings from Ajanta and other early cave temples, miniatures, textiles decorative and minor arts, Sanskrit, Arabic and Persian manuscripts, arms and central Asian collections will be among the exhibits.

The National Museum has at present in its possession some fifty thousand objects for exposition. Epigraphy will be represented by a collection of Copper Plate Grants and some inscriptions on stone. A beginning is to be made for the Pre-History collection. A collection of costumes representing various states and regions of India is the first stage of the Department of Cultural and Physical Anthropology, which will be launched next spring. The new Museum building is only one unit and two more equivalent to the area now occupied by the galleries are to be constructed.

* * *

BRAZILIAN "EINSTEIN PRIZE" TO JEWISH LEADER

The Brazilian Academy of Sciences has awarded its Einstein prize to Professor Fritz Feigl, prominent research chemist and president of the Confederation of Jewish Communities in Brazil, a member organization of the World Jewish Congress.

* * *

CAMPAIGN AGAINST ILLITERACY IN GREECE

Fifteen hundred schools for illiterate adults are to be opened in various parts of Greece during the coming year, according to a Government announcement. A number of centers will also be opened to train teachers for these schools.

* * *

HUNGARY'S ARCHIVES OF BIRDSONG

Complete archives of birdsong are to be kept by the Hungarian Institute of Ornithology as an extension of its large collection of bird specimens. These recordings will be used not only for demonstration to groups or individuals visiting the Institute's museum, but will also be available for radio programs and films on nature topics.

Scientists have already started touring the country with equipment to make on-the-spot recordings. Part of their task will be to study "harmonies" in birdsong, and to record the diffierences in the song of a particular species in the various regions where it is found.

* * *

INDIAN FISHERMEN INCREASE SKILL AND INCOME

Over the past three years, 240 fishermen have been trained to handle mechanized fishing boats and have thus doubled or trebled their incomes, under a joint scheme organized by the Indian Government and the Food and Agriculture Organization of the United Nations. Four training centers have been set up in the States of Bombay, Saurashtra, Kerala and Madras, financed partly by the Indian Government and partly by the State Governments. Technical advice was

provided by the FAO and the curriculum for the six-month course was planned by an FAO fisheries technologist.

During the short training period, fishermen who have never been taught to read or write learn to use charts and compasses and to operate mechanized fishing boats. When the men are trained, the boat is handed over to a fishermen's federation which is responsible for its administration. A substantial part of money earned for each catch is deducted to pay for the boat, gear and equipment on an installment system. In spite of this, remaining profits amount to two or three times those of fishermen still using traditional craft and local types of nets.

The scheme has proved so successful that fishermen are clamouring to attend the courses and other Indian states are planning to establish and operate centers.

—UNESCO

Tagore Centenary Celebrations In America

MR. NORMAN COUSINS, the well-known American author and Chairman of the Tagore Centenary Committee in America told newsmen in New Delhi on January 12 that the Committee would be bringing out publications of the works of Tagore in connection with the Tagore Centenary Celebrations in America.

Mr. Cousins said that in their program of Tagore Centenary Celebrations, many Universities and Colleges in America would also be organizing dramatic programs and lectures based on Tagore's works and his versatality, besides exhibitions of Tagore's paintings. Indian Professors in American Universities would also be associated with the Centenary Celebrations. The Tagore Centenary Committee in India has already made available to the American Committee about seventy-five papers on Tagore's life and works. "Tagore is very well known to intellectual circles in America and we want to broaden that intellectual circle," he said.

Mr. Cousins said that he was "greatly impressed by India's consolidation of her independence without any counter revolution." America and other countries who attained independence had to face very serious counter revolutions before consolidating their sovereignty. The achievement made by India in this regard and her Economic Development were a "tremendouse question of historical importance." Economic Development and the various problems being solved in India "are really impressive chapters in her history."

Mr. Cousins said he had the greatest respect for the determination of the Indian people to work out their problems. No one man could have solved every conceivable problem facing the country better than Prime Minister Nehru who had given his country "a sense of destiny, a sense of hope and a sense of restraint" during the last thirteen years. The experiment going on in India was "remarkable" said Mr. Cousins, and he believed that future historians would consider this as a "great event in the twentieth century."

—*India News*

A GOAL TO REACH FOR

"HE WHO IS THE SAME to friend and foe, alike in facing honor and dishonor, alike in heat and cold, in pleasure and pain, who is free from all attachment, to whom all censure and praise are equal, and who remains silent and content with anything, he who is homeless, steady-minded, and full of devout self-surrender—that man is dear to Me."

—Twelfth Chapter: Bhagavad Gita

The Path Of Action

E. A. Neresheimer

EVERY MAN IS A philosopher, drawing conclusions from his experiences and weaving them into strands by continuous meditation, that pass imperceptibly into the selective chambers of knowledge. By and by a further transmutation takes place and lo! we behold the keynote of a whole incarnation in the form of character. All this is due to the ceaseless operations of Nature, so ordered that every atom of matter, mind, and intelligence must ultimately adjust itself to perfect equilibrium.

Action there must be so long as there is a manifested Universe, and it is given to man to choose what he desires to do by the exercise of his will; and to employ such methods as to his mind are the best for the accomplishment of his ends.

The ancient scriptures have laid down some fundamental rules for the guidance of aspirants, so that they may proceed along the ways of least resistance towards the goal which they seek to attain. The prime object is to help them to conserve their energy and to learn to guard against those impulses of man's own nature, which if yielded to, would retard his progress. Of the paths which are said to lead to 'emancipation,' the path of action is perhaps the most easily understood, and the least difficult to follow. Its burden is laid upon the mind, through whose higher faculties the wisdom of this 'path' may be first apprehended and then practically applied in everyday life.

The mind is the most important instrument at the command of man. Its nature being restless, it is difficult to control. Thoughts continually stream in and out of the mind unsolicited; some attracted by the senses, evoked by external objects that impinge upon it; others result from a habitual desire for sensation; and again others from the strong thought-currents of human beings which create the

psychological atmosphere in which we live. Our acts will always be the counterparts of whatsoever kind and quality of thoughts we willingly yield to and actually entertain. The senses which have, as it were, a life of their own, are the feeders of thought, and they often become clamorous for things which are directly adverse to the interests of the personal self. The mind is frequently too weak to resist their appeal and so in time is apt to become powerless against them.

While it is perfectly true that both the senses and external objects serve a great purpose in the devlopment of man's self-consciousness, and that all these exist more or less for our delectation yet, they should not only give enjoyment, but also be recognized as giving opportunities for a further acquirement of knowledge and understanding. Beginning with a broad cognition of what the senses really are, *i.e.*, serviceable instruments of the self, and not, by any means, powers whose dominance should be tolerated, we shall certainly gain lasting benefit from exertion put forth in using them *as they should be used.*

The path of action in man actually resolves itself into work done by the mind through concentration, resulting in knowledge. Has not all the success thus far achieved, *all that man actually is,* resulted from knowledge gained by the assimilation of the essence of former experiences, now stored away in the chambers of the mind? Many are the factors which have determined present circuumstances, and the different relations which connect us with the outer world. And do we not constantly add others to these as we go forward day by day?

It is not possible for the centralized self to discontinue action even for one second of time. If it did, disintegration would take place immediately. We work and reap the fruits of our labor; and every thought and deed is followed by just effects. In this the Law is inflexible. Even should we desire to remain inactive for a while, the restlessness of the mind would prevent us from doing so. The exercise of the will to refrain from action is in itself an act which must entail consequences, such as accrue from the omission of duty. Any duty neglected, or shirked, will present itself to us at some future date,

again and again, until it has been accomplished; for it is *our* duty, and must be effected by us. Nothing can make it possible for us to circumvent the laws of nature. We may chafe and rage against them, we may drowse or tarry by the wayside, trying to persuade ourselves that it does not matter, but since the consequences of omissions of duty repeatedly come back to us, we shall finally be compelled to acknowledge the fact that evasion is futile.

THE PHILOSOPHY OF WORK

Action alone, although the most universal requisite of man's evolution and the principal source of his happiness, does not lead him to freedom from the bonds of matter and illusion. Action in itself only begets further action, *i. e.*, effects, which again become causes; and so on forever. But there is a way, we are taught, by which we may overcome the creation of the causes accruing from the performance of action.

The Ancient Wisdom has much to say about this truth, and designates the path by which the effects of work can be neutralized, as far as those particular consequences are concerned that revert to man.

It is always man's privilege to choose between two alternatives, namely to work for self, or for not-self. In work done with anxiety as to the results that may ensue for self, the consequences or effects, good or ill, fall back on him who performs the work; but work engaged in without attachment to the outcome of its performance, brings about results that revert to—or rather, flow into—the general reservoir of the Forces of the Universe.

How then shall we do works without attachment? By the renunciation of self-interest. Nature being the equalizer that produces the balance of all the forces of the Universe, only Divine Man, with purposeful spiritual aims, can transcend her operations.

A singular but suggestive fact may be ascertained by the observation of a tendency, common to all men, *i. e.*, that of their becoming so absorbed in their work at times that they completely forget themselves, and entirely lose their sense of self for the time being.

Under these circumstances the quality of the work done is uniformly better than when personal interest is held in mind; for no one can do his best, or concentrate completely on what he is doing, when considerations of self-interest intervene. Have not all great men, and especially the Teachers of World-Religions, done their lofty works in utter self-forgetfulness? Are we ever unhappy when completely absorbed in our work?

Surely no one will claim that there is anything in this world equal to the joy that lies in satisfying the natural urge within us to work for the sake of the work itself; and even greater benefits than these accrue from work accomplished without personal attachment to ensuing results. It preserves physical and mental energy, strengthens the moral character, reveals to us the joy of living and of serving our fellow-men, and who can say that it does not also enrich the world around us?

If it were not for such unselfish action life would be intolerable indeed, and, as a matter of fact, conscience, the ever-present monitor, unfailingly urges to such action. Nothing can be done without a motive, without being impelled by feeling, or without application; but these accessories should be directed towards the perfect accomplishment of the act itself, and not directed towards benefit to be gained by the doer. He who wastes energy by infusing into his work all kinds of personal thoughts, such as "*I* am doing this" or "*I* love or hate this work," "*I* shall be praised or blamed for doing this," etc., but invites the *karmic* effect upon himself; it would be better rather to free the mind from such puny attachments, which never improve the quality of the work but only detract from its true value.

An innate urge for Freedom pervades the heart of man, but by reason of the tendencies and attachments he has created for himself in the past, Nature seemingly opposes his independence of her. Do what he may, whether on the physical, mental, or creative planes; whether in the sense-world, through the intellect, or by moral culture, our path is beset with difficulties and opposition. The more rapidly we push forward spiritually, the more are we hampered on all sides, and

we find ourselves obliged to put forth ever greater energy, to counteract these difficulties. Yet it is possible for us, in spite of all, to proceed uninterruptedly upon our quest; yea, even to the very goal.

In order to form a correct conception of the causes for this condition, and its rationale, we have to view Nature and Man from two different aspects. On account of his innate potentialities, man is placed in the category of Divine Beings, and Nature—as the harmonious assemblage of the Three Qualities of Matter—is the womb through which he has to pass, for the purpose of his furthur evolution. Be it remembered that the individualized man's destiny as a divine Spark is the attainment of Perfection, whereas Nature's domain is, after all, but the matrix for this consummation—a means to an end, so to say—and not, in itself, an individualized consciousness. Hence it has been called "Illusion."

During the entire course of man's previous evolution, Nature was, in a sense, both his mother and nurse. This lasted up to the time when he was forced to take his own future progress upon himself by means of self-effort. While building up his form, and developing his faculties through his association with Nature, his whole being became so closely bound up with some of her humbler conscious and semi-conscious forces, that he now finds it most difficult to disentangle himself from their influence.

These forces are especially connected with the lower constituents of man's being, such as the physical senses, organs, and minor faculties of perception; hence they exercise no inconsiderable power over him. Thus it is not at all difficult to locate the seat of the opposition man encounters upon his path when he attempts to abandon some of the old beaten tracks, and attempts to follow an inner, purely ethical, urge.

As said before, the more he pushes ahead along this path of spiritual unfoldment, the greater the opposition that he encounters from both his own weaknesses and the evil influences that consequently tend to influence him from without. Freedom, therefore, for which every man craves, is not to be gained from extraneous sources.

He must learn to go into the inner depths of his own being for strength, and help, which are not to be found in the outer realms of Nature. But after having gone a certain distance, behold! a change appears, that perchance he has not looked to find! No sooner has he placed complete confidence in that which is to be found on the other side of the ridge that divides the material from the ethical side of Nature, than the kind "Mother" turns a friendly face to him, and all opposition from her comes to an end.

SOME PRACTICAL HINTS CONCERNING ACTION

It is better to work with gladness than grudgingly and with reluctance. No haste is necessary.

Success of every kind lies in the evenness, the serenity, of mind with which we approach our work. If we allow ourselves to feel that some particular work or duty is distasteful and irksome to us, or try to evade it, we shall not thereby add to our peace of mind or to the excellency of the work we have in hand. Duties come to us from previous causes that we have ourselves set in motion; they therefore belong to us, and must be performed by us. The best way to bring about a desired change of occupation is for us to do the duty that is ours as well as we possibly can. If done without personal attachment, it will, in the first place, free us from the causes that have brought it to us, and our non-attachment brings of itself into action other aspects of our Karma that then open out to us new fields of work, and different conditions of life.

The more personal feeling we bring to bear upon our work, the less chance there is of its being well done. Some moral compensation always accompanies even the meanest duty well performed, inasmuch as the act in itself provides, for the time being, the means for checking the aggressiveness of the senses, desires, and emotions, leaving the soul free to act in the higher centers of its consciousness.

The state of consciousness that ensues when complete absorption in the work at hand prevails, is what has above been referred to as "Evenness of Mind," in which all personal motives and interests are entirely in abeyance. Work performed during such a period is termed

"Right Action," or action free from personal Karma. To work in this way is to be happy. Devotion to work without personal aims in view, means that it is performed in conformity with the laws of Nature. As said before, the effects which ensue from such work do not fall back upon the doer, but are received in the bosom of Nature, *i. e.*, in accordance with the principle of Action and Reaction. Nature knows not Evil nor Good. In her sight these are only opposites. Whatever evil there is in the world has been created by conscious beings; to whatever degree these may have participated in the privilege of self-consciousness.

To work without attachment, abandoning all personal, selfish interest in the results, does not mean that we may work thoughtlessly, and without plan or interest in the work itself. All work has an object of some kind in view. Our attitude towards this object should always be intelligenty conceived, considered and planned to the very best of our ability, in accordance with our highest ideal of what may be achieved. There should be no mental reservation concerning our share in the results. These take care of themselves. As to the good or evil accruing to him who performs the act, it is but necessary to remember that no cause is without adequate effect, and that a duty well performed without anxiety as to results of a selfish nature, has a twofold effect. Firstly no new personal Karma accrues from such action, and secondly the moral character is strengthened, the power for further resistance of temptation increases, and also our conviction that we indeed have a place and share as intelligent craftsmen in the grand scheme of the universal progression.

★ ★ ★

TO BE WISE we must first learn to be happy; for those who can finally issue forth from self by the portal of happiness, know infinitely wider freedom than those who pass through the gate of sadness.

—Maurice Maeterlinck

Thoughts On Nature

Algernon Blackwood

THERE ARE MOMENTS in the sweet stillness of early morning, when strange and novel thoughts flow in upon the soul and when the harmonies of nature produce symphonies of music so sweet and wild, and withal so exquisite, that the spirit of the privileged beholder is stirred to its most mysterious depths and thrills with new and inexpressible emotions. The magic of evening is eminently soothing; it lulls the spirit, tired out with the trials and worries of a long day; its influence partakes of the nature of a narcotic, which, for the time, supplies a balm that smooths over the pains and big realities of the active life battle. It sleeps on the soul of the weary one, as moonlight sleeps on the surface of a calm lake, wakening only the lightest and most pleasurable ripples of reflection; but it can never "trouble the waters," nor call into action those energies that lie in the deeps, as the wind-storms do, racing over the ocean waters; neither can it awaken these highest energies—"noble longings for the strife"—the nobler will-potencies, which, in a lofty mind, cannot fail to be evoked by the wondrous freshness, vigour, novelty, and almost unearthly loveliness of an early morning scene.

As the darkness of the night slowly merges into the first streaks of the sunrise lights, the beholding spirit seems to leave its own plane of consciousness and to enter that of the surrounding nature-life, to commune, indeed, with the potencies which, above and behind all natural phenomena, render them beautiful, mysterious or weird. Then, too, we seem to be in perfect sympathy with the "unknown" (not the "unknowable") which gives to all such beautiful scenes their wonderful life and high spirituality. Then it is that the spirit understands intuitively the expressive voices of the trees, and is more susceptible to the sweet cadences of the song of the stream as it rushes

along over the pebbles; playfully springing up to kiss the leaves of some low-hanging bough or to carry from them some message born of night's lightest breeze and purest dew to old father ocean, away in the far distance, under the glare of the noon-day sun—to that grand old ocean whose murmur, too, at such a time has a deeper significance than usual and to the spirit rightly attuned will, in smothered roars along the lone shore, disclose something of "what is unknown." It is at this hour of early morning that one may seem to hear faint echoes of the weird whisperings in which the forms of nature converse during the great silences of the night.

High up among the wild mountains such a scene to a sensitive spirit will be one of awe, power and indescribable grandeur. As, one by one, the dark giants rearing up into the unmeasured depths of the sky first catch a glimmer of the returning light and, as the winds, that all the long night through have slept on the cold solitudes of inaccessible ice-fields, begin again to breathe along the still, shadowed slopes, where myriads of pines, point, like long fingers, heavenward, imparting to all they touch an indescribable sense of aloofness and strong beauty, of "power apart and inaccessible" which belongs not to the softer characteristics of the great midday heats—as these morning airs stir the wild grasses and pass from one rocky monster across intervening valleys in deepest slumber to others more distant still, a new sense thrills through us and we participate, as far as may be, in the life throbs of the great nature spirits by whom we are surrounded; we are raised aloft to their cool heights of repose, and almost gain an entrance into that spiritual and far more beautiful world of which our own is but an imperfect reflection—an image, distorted and to pass away.

By the greater power that lies around us on such an occasion we are enabled, perhaps some of us for the first time, to comprehend the exquisite beauty that lies in the combined poetry and music of the wind among the pine boughs and the majestic power freed by the cataract, the crashing of rock-falls or the thunders of the snow slides.

"These are the voices of the mountains;
Thus they ope their snow lips
And speak to one another
In the primaeval language lost to man."

But another poet gifted with far deeper insight into the real essence and nature of things on beholding some such scene of wildness, exclaims:

"Spirit of Nature! here!
In this interminable wilderness
Of worlds, at whose immensity
Even soaring fancy staggers,
Here is thy fitting temple.
Yet not the lightest leaf
That quivers to the passing breeze
Is less instinct with thee:
Yet not the meanest worm
That lurks in graves and fattens on the dead,
Less shares thy eternal breath."

The poet who gave birth to the above lines had a passing glimpse of a great truth, one that can only be appreciated and therefore thoroughly enjoyed.

Again the same sweet singer says:

"Spirit of Nature! No!
The pure diffusion of thy essence throbs
Alike in every human heart.

* * * * *

Thine the Tribunal which surpasseth
The *show* of human Justice,
As God surpasses man.
Soul of those mighty spheres
Whose changeless paths through heaven's deepest silence lie:
Soul of that smallest being,
The dwelling of whose life

Is one faint April sun-gleam."

He elsewhere says that

"Every heart contains perfection's germ,"

but the whole truth in all its grandeur with the marvelous evolution of life from its source through all forms back again to the beginning had not dawned on his mind.

So again, we find that this poet, who writes so beautifully about one, like himself, creating "forms more real than living man," never really perceived that "form is illusive, and that the reality is a principle which is independent of form."

Nevertheless he has glimpses of highest truth: as for instance, when he expresses the inexorable justice of the Karma which every man is slowly and surely weaving for himself and his future, even as he has in the past brought about his present condition and circumstances.

"And all-sufficing nature can chastise
Those who transgress her law, she only knows
How justly to proportion to the fault
The punishment it merits."

He never fully realized, though, the full meaning of the word he was so fond of using and which represented what he justly worshipped without ever comprehending that he was worshipping in reality, not the highest, but only the shadow of the highest—NATURE. He saw through a glass darkly, and only in part did he grasp the great Truth that, as the author of "Magic, White and Black" puts it—"Nature has the same *organization* as man, although not the same external form."

OH, DO NOT pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself.

—Phillips Brooks

Four Lost Virtues

H. Richard Rasmusson
Minister, University Presbyterian Church,
West Lafayette, Indiana

BY VIRTUE I mean any moral quality considered good. It is a particular moral excellence.

Plato discussed four cardinal virtues: prudence, fortitude, temperence and justice.

I discuss four other virtues.

I.

One is the art of conversation. Many of us think that conversation is becoming a lost art. There is still the empty "talk" at a cocktail party, but who would call this conversation?

Sitting a whole evening before the T.V. screen has made conversation a lost art. We are being anaesthetized by its emptiness and rendering us incapable of serious thinking, the basis of conversation.

A. Whitney Griswold, President of Yale University has said: "Conversation laid the foundation of the civilization we are dedicated to defend. It was conversation of which the New Testament was composed. Great books, scientific discoveries, works of art, great perceptions of truth and beauty in any form, all require great conversation to complete their meaning; without it they are abracadabra—color to the blind or music to the deaf. Conversation is the handmaid of learning, true religion and free government. If Thomas Carlyle could define a university as a collection of books, Socrates might well have defined it is a conversation about wisdom."

II.

A second lost art is indignation. We have lost our capacity for great indignations. College students have no indignation for the cheater. If he is caught, they are sorry he wasn't more clever. When giving or getting help unfairly in an "exam" is considered the good neighbor policy, we have hit a new low. Scandal on the quiz shows did not evoke great public indignation.

Thomas Carlyle once wrote to Emerson, "There is nothing going on among us, as notable as those fiery lightning bolts Ruskin is copiously and desperately pouring out the black world of anarchy around him. No other man has in him the divine rage against iniquity, falsity, baseness that Ruskin has, and every man ought to have."

III.

A third lost virtue is gratitude. Dostoevski said: "Man is the creature without a sense of gratitude." We take our freedoms bought with suffering and death, with no sense of thank-you to the past. Not many college students say thank-you to the tax-payer for his privilege of education. The Bible came to us through great toil, pain and martyrdom, but we have no gratitude. We worship in freedom of conscience and assume it was forever here. William Temple wrote that "in most of us the spiritual life is impoverished and stunted because we give so little place for gratitude."

Shakespeare wrote of ingratitude, "thou marble-hearted fiend."

IV.

The forth lost virtue concerns Wonder. We have lost the art of being surprised, awed, stopped in our tracks.

At the University of Michigan's Institute for Social Research, a study was made of the personal and social attitudes of the Girl Scouts of America. A terrifying discovery was made. Only one girl out of five from eleven to eighteen could recall ever having the experience that created in her sense of "awe" or "wonder".

It was G. K. Chesterton who said that in a world fuller of wonders than ever before, we have ceased to wonder.

Can we start, each one of us reading this, to resurrect these four lost virtues?

Research On Diet For Children

ANNUAL INCREMENTS in the weight of growing children can be almost doubled by adequate feeding. This has been demonstrated by Dr. Marshall T. Newman, Smithsonian Institution associate curator of physical anthropology, in research financed by the National Science Foundation on Quechua Indian children in the Peruvian highlands.

The work has been continued for five years, as part of a cooperative project with Cornell University which has under way a far-reaching project for the betterment of these remote Indians. Starting in 1956 Dr. Newman established a base line for the growth rate of these children, whose diets were on a close-to-subsistence level.

In 1958 he established a large free school lunch for children attending Cornell's big 12-room school. Each child was assured of 600 to 800 calories—about what would be consumed by the average child in the United States. In the third year of the experiment he raised this to about 1,000 calories.

The results of the first two years, Dr. Newman told a Smithsonian staff meeting, have been almost amazing. There has been no observable increased gain in stature, but weight gains have gone up steadily to about double that of the base-line rate. The Quechua are naturally a small people.

There can be little doubt, Dr. Newman said, that the weight increase is almost entirely due to the more adequate diets. He is especially interested in the physical and clinical changes that lie behind the increased weight gains, and hopes to find out what they are in full-scale final study next summer.

The object of the research is to determine the extent and direction of physical and clinical changes with improved nutrition, which

is part of a broader goal of bringing out the potentialities of a largely neglected people. Both Dr. Newman and the Cornell group have had the most active and complete cooperation of Peruvian Government officials.

Up to this point the Quechua have been an almost completely vegetarian people. But a notable innovation in the school meals were large quantities of animal protein from dried fish, mutton, and eggs. Another innovation has been the serving of carrots, mostly mixed in stews. While carrots grow well in the area the Indians have hardly considered them human food. They are rich in vitamin A, one of the major deficiencies in the native diet.

—*Smithsonion Institution*

★ ★ ★

Freedom Is The Key To Sound Progress

Senator Harry F. Byrd

I BELIEVE sound progress should be a primary purpose in every man's life. Sound progress is a source of strength. But progress is not sound unless it is based on sound financing; this is another application of the theory of checks and balances which has been so useful in our form of government.

Our form of government is the greatest and most productive the world has ever known. The fundamentals on which it was founded must be preserved. I have always fought whenever they were being attacked. They guarantee our freedoms and nourish our free enterprise system under which it is possible for every American to start at the bottom and work to the top.

I believe it is the individual initiative and national strength developed under our system that have brought this nation to world leadership in relatively few generations. Historically, lives of nations are measured in hundreds—even thousands—of years. I want ours to be the longest and best.

I believe our form of government, our system and our freedoms can and would be destroyed by continuing centralization of government. Excessive centralization of government will inevitably lead to excessive federal regulation, competition and taxation. In short, it will lead to state socialism.

I believe our people want our system perpetuated and strengthened. Basically the requirements are simple honesty and individual initiative, independent attitude and hard work, constructive production and free competition, and progressive development with sound financing. How well are we measuring up?

This nation is showing signs of weakness when it should be strongest. Our form of government is being challenged from abroad and undermined at home. I pray none of us will live to see the fall of our great free enterprise system; but our freedoms are already being weakened.

We are in serious need of character and fortitude to restore, develop and defend the sources of national strength which raised this country to world leadership.

I firmly believe that with responsible citizenship, good government, and fiscal soundness there could be no fear for the future. Without these there can be neither solid progress nor security with military preparedness. These are simple requirements.

Hollywood

Festival

"THE COMEDY OF ERRORS"

Theme-Synopsis — *David Bond Allegro*

> "One . . . is Genius to the other; which is the natural man, and which the spirit? Who deciphers them? (V-1)

Shakespeare's "Comedy of Errors" when viewed with inner emotional and creative analysis becomes an expose of the reality of Life's twin Mystery: the human-worldly and the divine-universal. Man's dual nature, threaded together with the chain of tragedy and humor, evolves into a unity of expression balanced by dramatic event and farcical result. As though life's destiny reveals itself as neither good nor bad, serious nor incidental, but beyond the present state of humanity; a harmonized realm of inspiration, love, joy, understanding and wisdom. All of which points to unity, friendliness, loftiness and light, revelation and laughter.

The Twin Masters, ANTIPHOLUS OF EPHESUS (Turkey) and his lost brother, ANTIPHOLUS OF SYRACUSE (Italy), paired with their serving-companions DROMIO OF EPHESUS and his lost brother, DROMIO OF SYRACUSE, are interchangeable persons, representing the various elements in men: ANTIPHOLUS OF EPHESUS—aggressive, progressive, adventurous, fearless, percep-

tive: ANTIPHOLUS OF SYRACUSE—restless, vigorous, lyrical, brooding, dignified, cautious, settled, rigorous, honorable, romantic, poetic.

Their father, AEGEAN, who has left his mercantile affairs in Sicily to follow the hunt for his son, Antipholus of Syracuse, who in turn hunts for his opposite self, embodies both his twin offsprings' ripening qualities in a mellowed and acquiescent aspect — bowing to life's molding hand and strengthened under its overwhelming blows to mortal egos.

His wife, AEMILIA, torn from the bosom of her beloved husband AEGEAN and her well-meaning existence expresses her sons' dual aspects and double qualities in the spiritual order of the nunnery. As AEGEAN modifies his thought, feeling and action in harmonious dealing in world affairs, so his wife, AEMILIA, pursues the

same course away from the distractions of petty living and obscuring details of true civilization. The shipwreck that threw the tightly-knit family into chaotic separation and divorced their well cared-for charges, the DROMIOS, becomes, as the play farcically unfolds, the power that restores all together with mature and invincible certainty.

We see these symbols of the human race, as we shall see the others to be mentioned, passing through what may be termed "seven stages of consciousness": Search, Love, Knowledge, Unity, Contentment, Wonderment and Sacrifice — leading to Manifestation of the heart's answering, warm, complete, and soothing welcome.

II

"The Comedy of Errors" is not so much concerned with mistaken identity (e. g., Antipholus of Ephesus mistaken for his twin-brother, Antipholus of Syracuse, or, Dromio of Ephesus mistaken for his twin-brother, Dromio of Syracuse) BUT it is directly and imperatively concerned with the Unknown Identity of our true SELVES. This unexplored pattern interweaves the entire action into a unified whole and is continuous throughout. As if the true self or SOUL were relentlessly pursuing its mission to find, express, and evolve itself so that the world's order might at last be served by the stable souls and hence be stabilized itself.

As respectable AEGEAN and ANTIPHOLUS OF SYRACUSE arrive unbeknownst to each other in the magical atmosphere of the orient, from whence truth and light and sun and moon ever have risen. Immediately visible and invisible threads are sewn. AEGEAN is apprehended due to the social disorder of the world, which causes the trade of one country to eviously deny the rights of business and trade to another. AEGEAN, being a merchant of Syracuse is sentenced to death by the merchants' reciprocal law of Ephesus. And, unable to immediately produce Money for his ransom, his life is forfeit and the execution planned for sunset by the sympathetic DUKE. Although he is the Principle of Order (as Shakespeare's Dukes, Princes and Kings usually are), this DUKE OF EPHESUS, filled with fellow-

feeling, finds he must himself obey Law.

On the awakening and bustling Mart, ANTIPHOLUS OF SYRACUSE and his companion, DROMIO OF SYRACUSE, briskly appear led by a Guardian, symbolizing the Protective Force in Nature. At once, DROMIO OF EPHESUS appears as DROMIO OF SYRACUSE goes off on an errand for his master and the mistaking of one for anothtr begins. But, as there is no escape from life's offerings of obstacle and hindrance, all are drawn into the circle of accelerating events and hidden factors float unexpectedly to the surface, shake their unconscious concealers into new recognition of old truth and remake them into reborn entities with spear-like precision.

As the lovely and loving naively-romantic wife of ANTIPHOLUS OF EPHESUS, ADRIANA cannot control the feelings of useless jealousy which blind her to the independence and rights of husband; until the realization that she accuses his brother for her husband; until the realization that she accuses his brother for her husband's fault awakens her to the understand the joys and ideal wifely comfort of overcoming despondent and earthly emotions. As her sister, LUCIANA, also emotional but channelling her incomplete urges and desires into acceptance of matter-of-fact, down-to-earth living and, as a result, soars lyrically into Ideal Romance. As the COURTEZAN perceives that all is not weighed by flesh and stone when rebuffed by one twin, Antipholus of Syracuse, after she has eagerly given hours, eagerly sought by the other twin, Antipholus of Ephesus. He, locked from his wife's presence as she, ADRIANA and LUCIANA entertain his brother with the forward-joking DROMIO portering the gate instead of the sensitive-joking Ephesian DROMIO.

The contrasting twin-DROMIOS, in turn, do a turn-about and see their masters in right relationship: that all masters and servants are children forged into action and reaction by the True Mastership of inevitable occurrence. Even LUCE, the kitchen-love of DROMIO OF EPHESUS, blindly lavishes her obese affections on DROMIO OF SYRACUSE without too much feeling for correct observation of the object of her heart's desire.

As the goldsmith ANGELO takes and gives order freely that his gold may please the outward eye of the purchaser when actually he comes to know that true gold is the truth capable of expression in all our dealing, that base metal sought through the ages to enrich the user as we pass from situation to experience, from experience to right decision; as the baffled OFFICER OF THE DUKE is ready to arrest anyone, in his prideful uniform of buff-color, without investigation and assured knowledge of the person under detection, gold and money form an undercurrent which further involves the actions of individuals until their comparative secondary and purely functional purpose is understood.

As the SECOND MERCHANT becomes awed by the outcome of his just demand from the spendthrift ANGELO, of a past-due debt, he sees the involvement of lives, one touching magically upon the other resting on the shaky foundation of goods and kind, of material possession. He cancels his important trip to distant lands to view the effect of his demand and watch, with growing wonder, as situations are righted, and the seeming imbalance weighs itself in the scale of action and pairs off the truly mated with equality and justice and faith.

For Man and Woman choose singly and together. As they must do when ADRIANA hires the hypnotist DR. PINCH to cast out the seeming madness that has come upon ANTIPHOLUS OF EPHESUS because as her husband he demands the rights unconsciously usurped by his twin-brother, ANTIPHOLUS OF SYRACUSE. PINCH, the Spirit of Illusion, forces the acceptance or rejection of free-will, pure emotion, and decisive action. PINCH and COMPANY, though binding outwardly, encourage the inner man to free himself from the linking chain that coils itself about all human endeavor.

As the sweet acceptance of the household of ADRIANA and ANTIPHOLUS OF EPHESUS is upset when he scares the scaring PINCH and ADRIANA'S SERVING-COMPANION describes ANTIPHOLUS OF EPHESUS' unbridled though pretended fury, thus we discover each one of us is two. We are twin persons through single

entities. And the moment arrives as in the course of the "Comedy's" action that the double aspect in our natures becomes solo. We find that we take natural changes for granted without questioning their meaning. We see the psychological factors in us, such as emotional whim, desires, urges, thoughts, dreams, intentions, and so forth, jumping us to conclusions of things other than they really are. As all comedy is a satire on mental delusion and undressing of our carefully groomed persons in the public light, the real self is inner and that which we view outwardly is reflection and therefore actually unreal.

The ERRORS are merely mortal. The TRUTHS are really divine. On the PHYSICAL PLANE: Appearances are deceptive—Imperfect—Delusion. On the MENTAL PLANE: Thoughts are illusive—Uncertain—Unreliable. On the EMOTIONAL PLANE: Feeling and qualities are permanent, real, exact—Truth—Perfection—Certainty—Answers.

The ERRORS then are physical and mental.

The TRUTHS are spiritual and/or emotional.

And man and woman as at the play's finish discover after comedic unravelling, the solution to their cares and woes and burdens. All, as if at one heavenly feast, become purely interrelated with each other and offer freely guidance to each other as they continue the journey along life's tragi-comic WAY.

As Shakespeare's rhythmic line heals through the Word, so its message penetrates the consciousness and hope and faith renew. One seems to hear the Chant of the East, in all its magical, varied and rainbow-like color singing musically with the closing line in this building stone in the dramatic architecture of the SHAKESPEREAN Temple serviced by humanity's devotee and mankind's dedicated. The chant of the heart calling gaily with delightful servitude like the delighting servant-twin DROMIOS:

"We came into the world like brother and brother;" their chant increases—inviting all that separate to unify:

"And now let's go hand in hand, not one before the other!"

(V-1)

Book Reviews

ALBERT CROISSANT

THE NEGRO POTENTIAL. By Ed Ginsberg et al. 144 pp. N.Y. Columbia Univ. Press. $3.00.

In 1950 Columbia University set up the Conservation of Human Resources Project, to be managed by a group of social scientists. The main task of the project was to discover why competent American manpower was in short supply and to suggest remedies. The first result of the study was a volume entitled THE UNEDUCATED (1953), and now the second volume appears, resulting from the discovery that "the largest percentage of illiterates was found among the rural Negro population of the Southeastern states."

This is a scholarly study. unprejudiced and well documented; but it will astound segregationists. It shows clearly the injustice of racial segregation; how it produces psychic traumas and mental deficiencies; how it endangers the U. S. position in the world. This book should be read by people in the South who refuse to let their children attend schools which admit young Negro children; they would surely see the folly of segregation.

In spite of the book's concern with the problems of the inequality of education, of discrimination, etc., the book leaves one with a feeling of optimism, for wider fairness and wider economic opportunities for the Negro have been growing and, principally as a result of integration in the armed forces, segregation has been diminishing. The scholarly authors agree that there must be no more delay in making the Negro a fully integrated citizen. The book is a spirited study of an important American problem.

* * *

THE ATTACK ON WORLD POVERTY. By Andrew Shonfield. 269 pp. By Random House. $5.00.

The division in the world today between the rich and the poor nations becomes everyday more noticeable and intolerable. The poor ones are beginning to rebel and the rich ones to endeavor to ameliorate the problem. Mr. Shonfield, member of the staff of the London OBSERVER, clearly outlines problems for economic development, especially from the point of view of the underdeveloped countries. He is strongly convinced of the need for rapid industrialization, but does not believe use of machinery is any cure-all. He sees the great resource that lies in a large force of unused manpower in these poor lands. He fully realizes that to get industrialization started one must at the start proffer high profits and low wages.

Similarly he doubts whether restricting imports invariably stimulates industrialization, and he makes some sharp comments on the USSR's use of trade as a means of raising its own standard of living. Mr. Shonfield unconventionally applauds barter agreements and opposes many current rules of trade which he holds were shaped by rich nations that had little concern for the problem of world poverty.

He believes that countries like India, Mexico and Brazil show excellent chances of rapid growth and that they therefore are in especial need of current aid. His reasoning will be of particular interest to those who have had some training in economics, though not perhaps to the general public. The book concludes with discussion of the role the UN plays in administering international aid. To do the job well, the United Nations must have a genuinely integrated program.

BLESSED IS THE MAN who having nothing to say, abstains from giving us wordy evidence of the fact.

—George Eliot

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